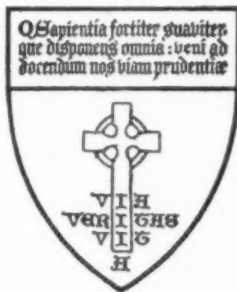


Anglican Theological Review



EDITED BY

FREDERICK C. GRANT and BURTON S. EASTON

FOUNDED BY SAMUEL A. B. MERCER

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IS THERE A CHRISTIAN ETHIC? IF SO, WHAT IS IT AND DOES IT WORK?

By THOMAS LEONARD HARRIS, Wadsworth House, Cambridge, Massachusetts

A bitter note penned by Samuel Butler in 1889 offers itself for comment: "There will be no comfortable and safe development of our social arrangements—I mean, we shall not get infanticide and the permission for suicide, nor cheap and easy divorce—till Jesus Christ's ghost has been laid, and the way to lay it is to be a moderate churchman." Making every allowance for his neurotic stridency, Butler's words reveal how strongly he felt that Christian ethics were opposed to any safe and comfortable development of our social arrangements. In that he was entirely right. Christian ethics are neither safe nor comfortable nor easy. Butler expected moderate churchmen to modify the opposition between the ethics of Christianity and the morality of the world. He may be right. Certainly in recent years moderate churchmen have so tampered with Christian ethics that the difference between them and the ethics of men like Samuel Butler and Bernard Shaw is not easily discernible. In Christ's name moderate churchmen have bestowed a cautious blessing upon birth control, which is an even safer and more comfortable arrangement than infanticide. In His name advanced churchmen have condoned suicide, veiling its grimness in the Greek word Euthanasia. In His name divorce has been made both cheap and easy.

Is there any distinctively Christian ethic? If so, what, and is it practicable or outmoded? These questions are easy enough to

ask categorically, but before attempting an answer certain obscurities must be cleared up. We must define what we mean by ethics. Within certain limits we may claim the privilege of Humpty Dumpty in choosing a definition of our own.

Ethics is a word very loosely used. In popular speech it is often employed to cover all questions of conduct, and so is confused with morals, from which it can conveniently be distinguished. Linguistically "morals" is the Latin equivalent to the Greek "ethics," but the words have not quite the same value. "Morals" retains the Roman emphasis on practice, "ethics" the Greek bias for theory. Morality is concerned with the actual behaviour of men and the ideas that control their behaviour. The science of morals therefore belongs to anthropology or sociology. It is concerned with what is or has been, rather than with what ought to be. Ethics, on the other hand, attempts to discover what should be the ideal character of men and how best that ideal may actually be attained. Christian ethics, therefore, must describe the ideal of Christian character and the course of conduct necessary to acquire that character.

When confronted with an ethical question, it is always tempting to ask, What would Jesus do? An uncritical study of the New Testament and a bold apotheosis of one's own sentimental prejudices and inclinations encourage a confident answer. Some assure us that Jesus would be a socialist, others that he would be a kind of itinerant public relations counsel for the utilities. Some declare that he would support the Eighteenth Amendment, others that he would like a drink. Some, at least ten years ago, were confident that he would fight the Hun, others that he would have been jailed in Leavenworth. The Liberal Protestant's formula for the Christian ethic seems to be: first, hold strongly some moral conviction, then find a text in the Gospels to support it, and claim for the result the sanction of Jesus of Nazareth.

Unfortunately the principles of Christian conduct cannot so easily be determined. Before Christian ethics can be identified with the ethic of Jesus, the following points must be established: first, what did Jesus actually teach and do? Historical criticism

renders definite opinion virtually impossible in many vital instances, *e.g.* on divorce. Secondly, are the sayings of Jesus to be interpreted as rules or as principles? If as rules, then literal obedience is almost impossible, even for St. Francis, Tolstoy, or Bill Simpson; if as principles, then what is to control their application to individuals, private judgment or the decisions of the Church? Thirdly, what authority has Christ? If merely man, why defer to Him? Liberal Protestants as theologians minimize the authority of Christ, but as moralists assume it. The discrepancy is glaring. Historical criticism of the New Testament makes a naïve identification of Christian ethics with the ethic of Jesus quite impossible; theological liberalism renders the identification nonsensical.

No doubt the summary of the Liberal Protestant position which I have given is somewhat of a caricature, but brevity compels some unfairness. If the choice lay between the Liberal Protestant and the Roman Catholic views of Christian ethics, I confess that the Roman Catholic view seems preferable. I do not think, however, that the choice is so narrowly limited, and I do believe that the official standpoint in the Roman communion suffers from very grave restrictions. Particularly Roman Catholicism has distorted Christian ethics by forcing them into a legalistic framework which is the fatal bequest of Imperial Rome. New situations and altered circumstances baffle the legal mind, hence the difficulty that Roman Catholicism has in meeting new ethical problems as they appear in the modern world, so rapidly changing and developing. If the Protestant errs by dissolving Christian ethics into platitudinous moral principles, the Roman Catholic errs by fossilizing Christian ethics into a legal system issuing from the Curia and administered in the penitential tribunal. I would maintain that Christian ethics are neither a system of vague principles, supposedly derived from Jesus Christ, nor a system of binding precepts promulgated by the Church; but are the formulation of social, intellectual, and spiritual conditions which produce a particular kind of life and character.

The Christian character is a rare and beautiful flower that can-

not be preserved by any legal process, nor can it be copied as one might copy a masterpiece of art; but Christian character does flourish when certain conditions are met. The surest sign of life is growth. That Christian ethics have grown and have developed in a changing world, that the Christian character has been reproduced in the saints, both known and unknown, for nearly two thousand years, is most important testimony both to the existence and to the practicability of a Christian ethic.

If one were to contrast in broad outline the ethical systems of the classical period with those of mediæval scholasticism, though many startling parallels are obvious, particularly between Stoicism and mediæval Christian ethics, though evidences of the heritage from Rome, Greece, and Judea are everywhere apparent, yet the following points would appear in Christian ethics, either as completely novel or as markedly developed. The characteristics of Christian ethics would seem to be the supreme value allowed to personality, the principle of equality, the idea of love (*caritas*), and the tendency to asceticism. These four characteristics are closely related one to another and derive directly from the doctrine of the Incarnation. The life of Christ, as viewed by Christian piety and as interpreted by Catholic doctrine, enormously enhanced the significance of Man in general and of each human soul in particular. Christ had taken manhood into God. "He became man that man might become divine." Consequently personality was of inestimable worth. Barbarian and Greek, bond and free, male and female, in the sight of God were of equal value. In human society there were distinctions of order, which the Church sanctioned; in the Church herself there was a hierarchy of office; but before the judgment seat of God all men were equal. The doctrine of the Incarnation led naturally to a high estimate of the worth of personality and to the principle of equality, so Christian ethics never quite succumbed to the aristocratic temper of Greek philosophy. Neither extravagant enthusiasm for the evangelical counsels nor the cult of the saints ever totally obscured the notion that fundamentally and potentially all human souls were equal.

Moreover the Incarnation, the belief that God so loved the world that He had sent His only Son to redeem mankind, put love at the apex of all virtues. Love is a poor translation of the Greek *ἀγάπη* or Latin "caritas," for in English love connotes feeling rather than a disposition of the will. *ἀγάπη* is the typically Christian word, as *ἀπάθεια* and *ἀντάρκεια* are typical of classical philosophy. In theology, and consequently in Christian ethics, love is characteristic of the divine nature and is essential in Christian character. The Christian must love both God and his neighbor—not necessarily indulge in warm feelings towards them, but so direct his will that he renders to God and to his neighbor the respect and duty which he owes to them. Here again we note another aspect of the emphasis in Christian ethic upon personality—both God and neighbor have their rights in consequence of their being what they are.

The ascetic note, quite unmistakable in mediæval Christian ethics, ill accords with contemporary ideas. Asceticism, other-worldliness, even self-discipline, are not now very highly regarded, but they are indubitably present in mediæval Christian ethics, and it is not easy to eradicate them entirely from the New Testament. Poverty and obedience are in these days despised; chastity even is challenged as an ethical ideal. Now it was this ascetic element in Christian ethics which was first assaulted. The Reformation saw an attack upon monasticism; the Puritans in their turn have had their ascetic morality challenged by a more genial and liberal Protestantism. But only in the past century has a general assault been made upon the main positions of Christian ethics, and even so, Christian standards, notably the value accorded personality, have quietly been assumed by those attacking the doctrines which sustain traditional Christian ethics. In the mediæval period Christian theology and Christian ethics were morticed firmly together. In recent times attempts have been made to sever the connection and to erect ethics upon untheological, even upon purely secular foundations. Liberal Protestants substituted vague religious sentiment for theological doctrines. Naturalists, Humanists, and the like have more honestly and intelligently at-

tempted to rebuild ethics entirely, though even they, like modern architects with a weakness for Gothic, are apt to intrude into their ethical systems certain Christian ideals not quite in keeping with their presuppositions. Christian ethics, however defined, are now openly attacked or frankly ignored. The effort to construct an ethical system on purely rationalistic and scientific grounds deserves at least a cursory examination, for even a slight examination will reveal the inadequacy of a naturalistic ethic—at least for religious minds. There is no need to cite such avowed advocates of a naturalistic ethic as Professor Drake and Walter Lippman. The popular temper on these matters is strongly naturalistic.

Ask a hundred men taken at random from factory, office, university, or farm, by what ideal they attempt to govern their conduct; get them to describe in some detail their real ethic, and I suppose that their vision of the greatest good would be summed up in one word, Prosperity, and their way of achieving it, Science. Elemental human needs are few but tough, not easily to be dislodged from human nature by any ascetic discipline or stoical device. The body must be nourished, since, though man does not live by bread alone, he cannot do without it. Both in Eden and in Paradise the wearisome labor of breadwinning is unknown. No wonder that in almost every dream of the blessed life can be heard "the shouts of them that triumph, the songs of them that feast." Peace and plenty are constituents in every ideal world, Christian and Communist alike. So men imagine a time will come, perhaps after the sharp pangs of world revolution, perhaps in the slow cycle of a thousand years, when all human wants shall be met; a millennium where machinery has eliminated drudgery, where science has discovered the last secrets of nature, so that mankind may control its own destiny and be secure from the assaults of nature; a time when birth is easy, life joyful, death calm and painless, an epoch of universal happiness, in which somehow the bitterness of struggle has disappeared though the zest remains. To reach this blessed age it is conceded that we must learn to control not only our environment but our passions; but

the difficulties of the enterprise are not deemed insuperable. A changed social order, progressive education, will usher in the wonderful era to which human history marches on. Ethical theory, accordingly, is based upon a thoroughly naturalistic foundation. The highest good for man is a state of prosperity wherein every human want shall find its satisfaction. Since human wants are capable of redirection, none need ultimately to be frustrated. Man is the measure of all things. He is the centre, if not of the universe, at least of his own world—there is no master to whom he owes loyalty and obedience, save to his own nature. Only the event can demonstrate whether naturalistic ethics can ever operate as the programme of a perfect human society.

We are not concerned to prove that the ideal for society which a naturalistic ethic holds is incapable of realization. It is enough to state emphatically that for the Christian something essential is lacking. Were the problem of industry adequately solved, so that every man might sit under his own fig tree and enjoy his own vineyard, and, we may add to Eastern imagery, drive his own automobile; were sickness banished and pain unknown; were war forgotten, and fear and hatred unremembered; were marriage all that lovers dream, and the family a perfect and happy society; did civilization divest itself of its present vulgar, tawdry trappings to become beautiful, ordered, and noble, so that men might boast without shame of notable achievements in literature and art; were leisure worthily occupied with the delights of the mind rather than by the thrills of sense; were everything that Socialism or Mr. Hoover promised achieved, still something would be lacking. Man's duty to his neighbor, however adequately performed, cannot swallow up his duty towards God. These things indeed ought to be done, but the other must not be left undone.

Man's duty towards God—there is, to use student slang, something "bromidic" in the phrase. The words are hallowed by religious association, but they may prove hollow, empty of real meaning, as the naturalistic thinker asserts and the plain man

suspects. The naturalistic moralist would reserve ethics entirely to the field of human relationship. Between man and beast there cannot properly be right or wrong except by figure of speech (here the scholastic finds himself in agreement), as between man and nature none whatever, and between man and God only an imaginary ethical relationship. Naturalistic ethics distinguishes itself sharply from Christian ethics, first by limiting the field of ethics strictly to the level of human society, whereas Christianity indubitably supposes a moral relationship between the individual and God. Moreover, naturalistic ethics assumes that the procedure for discovering ethical principles is to take human nature as it is commonly found and human institutions as they exist, and then, by process of logical reasoning and scientific observation, discover the ends for which mankind as a whole appears to be striving and the means by which those ends may most efficiently be secured. A naturalistic ethic tends therefore first to be provincial in scope because it limits ethical considerations to man's dealings with his fellows; then to accept human nature as it is for what it ought to be; and finally to refuse any real significance to what is unique, individual, novel, or supernatural, particularly the Person of Christ, in whom Christians see the New Man and a new creation.

Though Liberal Protestants often ignore the gulf, there is, I would maintain, a real distinction, though not necessarily a contradiction, between any naturalistic ethical system and any genuinely Christian one. They differ in their ends; the one seeks happiness, the other holiness. They differ also in their procedure; the one begins with the common man, the other with God manifested in the Man Jesus. The one tries to proceed by unaided reason and notes the gradual evolution of human personality and human society, the other supplements reason by the intuition of faith, and considers history not only as the evolution of man but as the revelation of God.

Perhaps these tedious pages of definition, distinction, and historical summary have led the reader to anticipate the description of the Christian ethic which now follows.

Since Otto's *Das Heilige* it has been generally recognized that holiness is something more than moral goodness, that holiness is the utter disvaluation of oneself and the recognition of the "wholly other." God is holy, not only in that he is entirely good, righteous, loving, but chiefly in that he is entirely other than man. We might almost say that holiness consists in being different. Certainly the characteristic impression made by the saint is that he is different from ordinary men, that he is possessed by a supernatural quality. It is not merely that the saint is better than ordinary men (indeed many very excellent and highly moral men lack the note of sanctity), but the saint is felt to possess something tremendous, fascinating, awful, that ordinary men lack. The category of the supernatural is in these days suspect; the word itself is unimportant, but the fact that some men receive or attain something beyond ordinary human virtue must be admitted and recognized. Holiness, that is the essence of a religious state.

Now for Christians holiness is "in Christ." The phrase is Pauline—but then Christianity is always Pauline, however softened Paul's dogmatism may become, however rationalized his mysticism, however qualified his burning zeal. When I say that for Christians holiness is in Christ I mean not only that holiness is manifested in Christ, though that is true, but also that in Christ, in union with Christ, through Christ, the Christian becomes holy. In Paul the doctrine of the Christian's union with Christ is expressed boldly and emphatically, but Paul had to wrestle with an inapt vocabulary and unsuitable ideas. He could only avoid gross materialism by a realistic mysticism. In these days it may be possible to express what Paul means in other terms. I think psychology helps in restatement. The holiness of which the saints speak has much in common with the 'reality' of psychology. Certainly, however expressed, the core of Christian ethics is that in Christ holiness is both manifested and given. The Christian sees in his Lord not only the ideal human character, holy, and perfect, and eternal, but also the saviour from sin and the giver of holiness.

For the Christian then holiness is "in Christ," both exhibited in Christ and mediated through Him. The Church is normally the context of holiness, since the Church is both the fellowship of saints and the body of Christ. As the body of Christ the Church is the agent of His will; through the Church the spirit of Christ continues to operate in the world; moreover, as the body of Christ the Church provides for the individual members inherent in it both orderly control and regular sustenance, through word and sacraments and church order. This organic view of the Church, though often forgotten by Catholics and ignored by Protestants (who usually remain content with the half truth that the Church is the fellowship of saints), this organic view of the Church, I would maintain, is most significant for Christian ethics, because it provides a society in which the Christian ideal can be realized, and through which the grace to live that Life (dynamic, if you prefer) is received.

The essentials in Christian ethics would seem therefore to be holiness, in Christ within the Church. These essentials explain the characteristics of Christian ethics, which in our review of the Middle Ages we noted as historical facts. In Christian ethics human personality is always most highly esteemed, not—in contrast to naturalistic ethics—on account of what human nature now is, but for what human nature by grace may become. The high value attributed to human nature and the idea of God derived from the Incarnation make love, *ἀγάπη*, *caritas*, characteristic of Christian conduct. God and neighbor alike must be valued for what they are rather than for their use to us. Selfishness, egoism, has no place whatever in Christian ethics. Utilitarianism, hedonism, enlightened self-interest are not compatible with Christian ethics.

Finally, the other-worldliness of Christian ethics must not be minimized, although Christian ethics cannot properly be called world denying. The Jewish strain was too strong to allow that Gnostic heresy to take root. The created phenomenal world is of itself in general good, but ethical ends are not to be found within it, only through it. The created phenomenal world is

strictly sacramental, a means of grace to lead men to the eternal God and by which He comes to them. Christian ethics are therefore not world-denying in the sense that Buddhism is, nor are they world-affirming as naturalism is, for beyond the natural world is the supernatural, beneath appearance reality, within things temporal the eternal.

In these days when these terms and ideas themselves are so unfamiliar, it is not easy to define Christian ethics, but we must rest content with affirming that the ideal of Christian character was revealed in Christ and is attained through Him in the divine community of His Church.

There remains a last question. Does it work? I think there is an ambiguity in that simple sentence. It may mean, Will the Christian ethic prevail? or it may mean, Is the Christian ethic generally applicable in all departments of life? Before answering this ambiguous question we may note two facts, first that the Christian character has reproduced itself in men throughout twenty centuries, but also that Christian ethics are not popular. One explanation serves for both facts. The Christian ethic is highly selective. It makes no appeal to your Samuel Butlers, who demand safe and comfortable social arrangements; it sets 'unnatural' virtues very high; it is truly evolutionary, seeking to cultivate the best at the cost of the good.

Because the Christian ethic makes no compromise with the demands of the natural man does not imply that the Christian ethic is heedless of mundane affairs. No man was more immersed in everyday matters than Paul, but whether it was the question of hats, of meats, of slavery, everything contributed to and led on into a consideration of the life in Christ. So the modern Christian ought not remain aloof from the great social and ethical questions of the day. War, industry, race, marriage are challenges to the Christian conscience, no less than to the ethical sense of others. The task of constructing a just social order is peremptorily laid upon the Christian. The awful words "inasmuch as ye did it not unto the least of these my brethren ye did it not unto me" add a note of fearful urgency to the great ethical

questions of race and war and industry. The Christian is absolutely forbidden to flee from their reality into false mystical piety or religiosity. But whereas the humanist would be content to solve each problem one by one, and would look for a solution mainly in the rearrangement of the social order, the Christian believes that all such problems are to be comprehended under sin and that the final solution lies in the conversion of individuals. Changes in the social order may promote conversion and free the will from almost inevitable slavery to sinful habits; nevertheless social changes without change of heart are for the Christian ethically insufficient, because the Christian sees in every good institution, every worthy social order, its sacramental character as a channel for the grace of God.

A Christian ethic then adds a fourth dimension to the ethical problem. It is not enough for men to jog along happily together since they cannot find their ultimate ethical end in the natural world of things present and visible, but only in the timeless and eternal sphere of the supernatural. With much in modern ethical theory Christianity is heartily in sympathy, and Christians must regret that they too often have lagged behind their contemporaries both in ethical theory and practice; nevertheless the Christian must insist that he go beyond and even contradict the best humanistic ethic. For, as Father Thornton wrote in "Conduct and the Supernatural" (page 317), "The whole strength of the Christian position lies, not in repudiating those features in it which are most unlike the temper of the world, but in emphasizing them. If the Christian ethic were of this world and like unto it, there would be nothing more to be said. Its distinctive character is its other-worldliness. For Christianity, so far from being a system or a code, is the manifestation in the world of a Life which draws all its power from a supernatural experience—an experience which in its turn is based upon a supernatural creed."

To the question Is the Christian ethic practicable? the answer then must be given that it is practicable. It is relevant to all human souls, in every circumstance, but though 'many are called few are chosen.' The Christian ethic has never appealed to the

multitude; it is unlikely that it ever will. The Christian must be content to remain with the minority. For every man, conduct, creed, and experience are somehow related. The Christian believes that his religious experience is supernatural; accordingly his ethic and his creed retain the stamp of the supernatural. The Liberal Protestant's attempt to separate Christian ethics from Catholic doctrine has miserably failed. The only choice is between obedience to a moral law grounded upon revealed religion and a fluctuating, uncertain, subjective morality founded on Naturalism. Catholic theology and Christian ethics are inseparable. The Christian ethic depends upon Catholic theology and is related to Christian worship. In the worship of God we recognize and define the ends for which we strive, and also there in worship we receive the comfort and strength of grace. Ethical ideals do not retain their power very long when they are held only by the mind, for the unruly wills and affections of sinful men soon pervert their reason. That we may love that which God commands and desire that which He promises, our hearts must surely there be fixed where true joys are to be found. The devotional life is intimately joined to the ethical, for in devotion we learn to fix our hearts upon the one final end of our existence, namely God, and His will, and His love, and His holiness.

PSEUDO-PHOCYLIDES

By BURTON SCOTT EASTON, General Theological Seminary

The original Phocylides was a Greek gnomic philosopher, of Miletus, who lived in the sixth century before Christ; little is known about him and only fragments of his work have been preserved. But somewhere in the first two centuries of our own era—a closer dating seems impossible—a varied collection of ethical maxims, comprised in two hundred-odd hexameter lines, was published under his name. In the sixteenth century these maxims¹ were much in vogue as a text for school boys, but they then fell into an oblivion fully merited by their poetic defects. In the nineteenth century, however, they began to acquire a new interest as a significant document in the history of ethics, and this interest has been steadily maintained ever since; students of Dibelius' classical commentary on James, for instance, will remember how often he cites them as illustrations. Hence, since the Greek text is neither easily accessible nor free from difficulties, it has seemed worth while to make the following rendition.

The most noteworthy fact about the poem is its eclectic mixture of Old Testament and Hellenic concepts; the author evidently tried to combine what he deemed the best of both cultures. And he carried his eclecticism so far that we cannot determine whether he was a Greek who had studied Judaism or a Jew interested in Greek thought; both points of view have had their zealous advocates among specialists. But Christian influence is wholly lacking. The maxims, consequently, are important as showing that precedents existed in the non-Christian world for the ethical combinations made so freely in the Pastoral Epistles, II Peter and the Apostolic Fathers, particularly Hermas.

The text of Pseudo-Phocylides is very corrupt, at times to the point of being incomprehensible. I have followed in general the

¹ First printed in 1495.

"receptus" as printed by Bergk in his *Anthologia Lyrica*² but have adopted some of the emendations proposed by Bernays³ and Rossbroich;⁴ in a translation of this sort specification seems needless. Bracketed lines are interpolations.

THE MAXIMS OF PHOCYLIDES

These are the counsels of God, designed for both sinners and righteous, Boons as set forth by the sage, Phocylides, wisest of mortals.

Wrong not another man's wife, nor stir up the flames of vile passion. Keep guile far from thine heart. Thine hands refrain from killing.

- 5 For riches abandon not virtue, but gain thy livelihood purely.

Be content with thine own, and abstain from what is another's.

Thy lips defile not with lies; whatsoever thou say'st, say sincerely.

Honor God foremost of all, but after Him honor thy parents.

Be just to all without fail; pervert not thy justice with favor.

- 10 Afflict not the poor in thy pride, and be no acceptor of persons;

For, if thou judgest amiss, God will judge thee hereafter.

False witness flee for thy life, for only the truth must be spoken.

Guard what thou holdest in trust; strive at all points to be faithful.

Look that thy measures are true; 'tis best to give more than just measure.

- 15 Ban every weight that is false; use only scales that are honest.

Break not the oath that thou swearest; seek not excuse nor evasion;

God the Immortal hates lying, no matter who is the liar.

Change not the landmarks set up; cursed is he who removes them.

Give to the workman his pay; grieve not the poor with affliction.

- 20 Make thy words echo thy thought; let no man doubt of thy meaning.

Wish not at all to do harm, and suffer not others to do so.

Give to the poor man at once, nor tell him to come on the morrow.

When thy right hand is filled full, share what thou hast with the needy.

Wanderers take to thy home; guide the sad steps of the blind man.

- 25 Pity those shipwrecked at sea, whelmed by the might of the ocean.

Lift up the form of the stumbler, and helpless ones shelter from danger.

Sorrows are common to all; life is a wheel; pleasure passes.

If thou art rich in thy goods, stretch out thine aid to the hungry.

Has God given thee much? Give of His gifts to those lacking.

- 30 Share thy whole life with thy fellows; harmony practice in all things.

[Be no eater of blood; shun the foods offered to idols.]

If thou drawest thy sword, use it to shield, not to slaughter.

Yet strive not to draw it at all, neither in wrath nor for justice,

Since to slay even a foe frees not thy hand from defilement.

² 3d ed., Leipsic, Teubner, 1883.

³ *Ueber das Phokylideische Gedicht* (1856); reprinted in his *Gesammelte Abhandlungen*, Berlin, Hertz, 1885, v. i, p. 192-261.

⁴ *De Pseudo-Phocylideis*, Münster, Theissing, 1910.

- 35 Keep from the field of thy neighbor, lest thou be made a transgressor,
 38 Lest thou take of his fruits, tended and reared by his labor.
 36 [Measure is greatest of all; every excess is an evil.]
 37 [Friendship is precious and dear, but friends who are bad are most useless.]
 Strangers accept like thy townsmen; beware lest thou scornest a stranger;
- 40 Strangers in sooth are we all, wandering far from our homeland—
 Yea, our best home on this earth is restless, uncertain and fleeting.
 Covetousness is a vice, the mother of every evil,
 Gold is ever deceitful, and silver a peril to mortals.
 Gold, of all ills thou art chief, corrupter of life, all-destroying,
- 45 Would that thy power were banished, cause of sad grief to all peoples!
 Thou art the source of all wars and fightings and tumults and murders,
 Children dishonor their parents, and brothers bring death on their kinsmen.
 Let not the depths of thy heart hide a thought not the thought that thou speakest:
- Ape not the rock-nurtured polyp, who changes his form with his dwelling.
 50 Speak only true words to all; thy lips and thy soul keep in union.
 He who plans malice is evil; but yet, if thou harmest thy neighbor
 Not by intent, thou art guiltless; guilt lies in the intention.
 Not in thy strength make thy boast, nor yet in thy wisdom or riches;
 God and none other is strong, and wise and all-blessed in all things.
- 55 Vex not thy soul with the past, nor mourn o'er the ills that have vanished,
 That which is bye-gone is done, and nought can change it or mend it.
 Raise not thy hand in thy wrath, but bridle thy passionate anger;
 Many who smite in a heat afterwards mourn o'er a murder.
 Let every impulse be just, neither too great nor too petty.
- 60 Nothing too much, e'en of good, brings a true profit to mortals.
 Overmuch food leads to sloth, and feeds the base sources of passion.
 Excess of riches breeds pride, and nurtures the springs of vain-glory.
 Excess of anger is fury; in anger men forfeit their reason:
 Anger, no doubt, lies in nature—but, truly, God's anger is greater!
- 65 Longing for good things is good, but not for the things that are evil.
 Boldness in bad men works ruin, but courage beseemeth the hero.
 Love of the virtues is noble, but shameful the madness of Venus.
 Measure thy food and thy drink; measure the words that thou speakest;
 Measure is chiefest of all things; all excesses are hurtful.
- 70 Envy keep far from thy breast, for envy leads men to corruption.
 Look at the bright stars above! Nowhere among them is envy.
 Does the moon envy the sun, yearning to rival his glory?
 Does the earth envy the stars, shamed by her distance beneath them?
 Do rivers envy the sea? All these are ever harmonious,
- 75 For, were there strife 'mongst the powers, ruin would compass the cosmos.
 Temperance practice at all points; shrink from each deed that is sordid.
 Render not evil for evil; vengeance commit to the judges.

- Helpful is gentle persuasion, but malice begets only malice.
 Take not the word of another, if thou canst search out the matter.
- 80 Victory over hard workers only he wins who works harder.
 Better are scanty provisions, spread for the need of the moment,
 Than a most bounteous feast, coming too late for the hungry.
 Generous men ne'er upbraid, when they give alms to the needy.
 Not from a nest should be taken all of the brood that are in it;
- 85 Let the poor mother-bird go; the little ones take, if thou wilt.
 Judges untaught and unlearned shame those who put them in office.
 [Wait for the words of both parties, ere thou seek a decision.]
 Wise men alone can judge wisdom, as artists alone can judge artists.
 Teaching is wasted on dullards; only the trained yield to training:
- 90 Wisdom means naught to the foolish, sunk in the depths of their folly.
 Take not thy friends from the flatterers, hoping to eat at thy table.
 Many will swear to their friendship, if thou consentest to feed them:
 Hypocrites avid of food, fawning and fair at the moment;
 Bottomless pits of greed; never content; ever selfish.
- 95 Put not thy trust in the mob, changing, inconstant and fickle;
 Water and fire are unstable; worse is the soul of the rabble.
 At the sad pyre of thy friend grieve not thy heart to distraction;
 Grief, too, has its due measure; measure is chiefest of all things.
 When the last breath leaves the body, place in the earth the poor relics.
- 100 Break not open a tomb, nor bring once more to the daylight
 Bodies once laid in the dust; else thou may'st let loose a demon.
 Reverence the form of the dead; rend not a limb from a body,
 For it was buried in hope. Though laid in the earth for a season,
 Yet at the end it shall rise, immortal and youthful and blessed.
- 105 Death never touches the soul, which lives though the body is sleeping;
 Not from this world does it come; it is granted by God, in His image.
 Earth is the stuff of our bodies and, when the pyre shall consume them,
 Being dissolved we are dust; but the aether welcomes the spirit.
 Be not chary of riches; remember that thou too art mortal.
- 110 Not to the grave can we take aught of our wealth or possessions.
 Dead men are equal in death—though God rules over their spirits—
 Common to all is their fate, common to all is their homeland,
 All men are equal in Hades, pauper and monarch together.
 No long time do we live; brief is the space of our journey.
- 115 Yet the soul lives on unaging; nothing can slay it or harm it.
 Nobody knoweth the morrow, nor even the space of an hour:
 What is the fruit of our travail? Hid in the mists of the future!
 So let not evils dismay thee, nor joy overmuch if thou prosp'rest;
 When a man boasts in his pride, oftentimes destruction o'ertakes him;
- 120 When a man mourns in his grief, oftentimes comes surcease from sorrow.
 Use then such chance as thou hast; strive not to counter the tempests.
 Glory not in thy conceit; naught makes a mortal more foolish.
 Use discretion in speech; naught is more choice than discretion.
 Thoughtful speech to a man is a weapon sharper than iron.

- 125 To every creature of God's has been given a means of protection:
 Speed to the birds and the steeds, and matchless strength to the lions,
 Horns to the sturdy-necked bulls, and stings to the bees on the blossoms,
 All have a weapon from God, but speech is the weapon of mortals.
 And speech is mightiest far, when filled with God-given wisdom.
- 130 Wisdom causeth the sage to triumph over the giant;
 Wisdom rules the whole world, in field and in town and on shipboard.
 He who is guilty of crime should not be shielded from vengeance.
 Not from the bright light of day endeavor to hide his corruption,
 Else thou mayest involve the sinless and sinners together.
- 135 Let no one wittingly take a stolen, unlawful deposit;
 Both are alike in the theft, the thief and the knowing receiver.
 Render to all men their due; keep thy heart clear and impartial.
- 138 Check all ills at their start, lest they spread and scatter pollution.
 143 Heed the first glimpse of an evil; neglect not a sore that seems trifling.
 144 Look from how tiny a spark a forest's expanse can be kindled!
- 140 Help a poor beast that is stumbling, even if owned by thy foe-man.
 141 Turn not thy hard heart away from the wretched and wandering stranger,
 142 So shalt thou make him thy friend; if thou scorn him perchance he will
 hate thee.
- 139 Sell not for human food the beasts who have died of diseases.
 147 Carrion torn by birds give to the dogs, not to mortals:
 148 Fit for the beasts alone are the leavings from other beasts' rapine.
- 145 Moderate keep thy desires; choose thy friends but from the worthy;
 146 Flee all evil report; flee from all men who are lawless.
 149 Touch not a poisonous drug; magic abhor as most sinful.
 150 Steal not an innocent child to sell it for thine own base profit.
 Shun every cause of division, and dread war's murderous clamor.
 Boons to a man who is vile are as seeds sown in the deep ocean.
 Strive to gain thine own bread from the fruits of thine own ardent labor.
 Every man who is idle groweth to think light of thieving.
- 155 Practice a craft for thy food, for hunger will torture the sluggard.
 Shameful it is to seek crumbs swept from another man's table;
 So from the wage thou hast earned support thine own life without blushing.
 Art thou unskilled in a trade? Then shame not to dig with a mattock.
 Any good work that thou chooseth profits thee, honestly toiling.
- 160 Art thou a mariner? Thine is the fair-flowing sea for thy sailing.
 Art thou a husbandman? Thine are the acres stretched wide for thy tilling.
 No easy work without toil ever can profit us mortals—
 Nor the immortals themselves! Labor gives increase to virtue.
 Little ants leaving their homes, hidden below earth's green verdure,
 165 Come forth seeking their food; wherever the fruits of the harvest,
 Stripped from the bounteous fields, are heaped high and wide for the
 threshing,
 Thence the small ants bear their burdens, of wheat or of newly-culled
 barley,

- Forming a living line: each bearer follows a bearer.
 So from the summer's yield they gather their store for the winter;
 170 Thus this tiny folk gives itself wholly to labor.
 Likewise the airy bees, best of all laborers, cluster
 Now in a hollow rock, now in the reedy marshgrass,
 Now in the cleft of an oak, filling their hive with the honey,
 Building the many-holed comb, never relaxing their toiling.
 175 Take to thyself a wife: leave not thy name to extinction;
 Nature requires her due; beget as thou wast begotten.
 Give not thy wife to shame, else thou defilest thy children,
 For the adulterous bed brings thee not sons in thy likeness.
 Make not thy stepmother thine, the second wife of the father,
 180 But honor her as thine own mother, as one who follows her footsteps.
 Neither take to thyself the lesser loves of thy father;
 Nor approach to the couch—detested by all—of thy sister;
 Nor cast thy longing eyes upon the wives of thy brothers.
 Let not a woman slay the unborn infant within her,
 185 Nor cast her innocent babe to be torn by the dogs and the vultures.
 Raise not thy hand to thy wife when she beareth a child in her bosom.
 Maim not the form of a boy, nor injure that granted by nature.
 Seek no base union with beasts, shaming the grace of thy manhood.
 189 Love not a woman with lust, turning thy strength into outrage.
 198 Nor cause a maiden grief before thou hast won her in marriage.
 190 What is of nature observe; abstain from what is forbidden;
 Not to the very brutes do breaches of nature give pleasure.
 So let a woman forbear to long for the love of a woman.
 Let no man's love for his wife cause him to shed all restraining;
 Eros was never a god, but a passion unclean and defiling.
 195 Love thine own wife as thy life, for nothing is sweeter and better
 Than the love of a wife, returning the love of her husband;
 197 Free from all quarrels and strife they gently grow old together.
 199 Bring not home as thy wife a woman wealthy but evil,
 200 Else for her dowry's sake thou may'st find thyself wedded to sorrow.
 Breeding we look for in steeds, and strength for the plow in the bullocks.
 Both are for use; we endure idleness only in puppies.
 Yet we fools are content with a worthless wife in our marriage,
 Nor does a woman reject a churl if he comes bearing riches!
 205 By adding marriage to marriage heap not evil on evil;
 Nor for the sake of more wealth permit thyself strife with thy kinsfolk.
 Be not harsh to thy sons; thy hand and thy tongue keep most gentle.
 If thy child should offend commit the reproof to its mother
 Or to its elder brethren; at the worst send the child to the judges.
 210 If a child is a boy disgrace not his head with long tresses,
 Nor weave his locks in a pattern, nor seek to adorn them with fillets;
 Long hair is not fit for boys; it becomes only delicate women.
 A comely boy guard in his youth, and forget not his need of protection,
 For many there are who drag boys deep in the mire of corruption.

- 215 Daughters keep under watch, close in thy innermost chambers,
Nor let them wander abroad before the day of their wedding.
Beauty in children is good—but a heavy load for their parents!
 Constancy show to thy friends; great is thy merit, if constant.
 To kinsmen give thy best love, free from all striving and wrangling.
- 220 Reverence hoary locks, and yield thy seat to thy elders,
Show them all courteous care; and those of the age of thy father
Honor with special esteem, equal to that which he merits.
 To servants grant their just due, nor force them to suffer from hunger.
 Give them tasks only in reason; so will they endeavor to please thee.
- 225 Brand not thy slave on the hand, nor cause him to suffer dishonor.
Blush not to take his advice, if thou knowest his heart to be worthy.
 Pureness of soul, not of body, is the purity worthy thy seeking.
 These are the secrets of life. If thou wilt keep and observe them,
Thou shalt live well all thy days, 'til old age brings life to its closing.

CHRISTIAN SOCIAL ETHICS IN THE SEMINARY

By NORMAN NASH, Episcopal Theological School

Social ethics has been wittily defined as: A telling B what C's duty is to D and E. And indeed the concern for social problems may become a defense against the serious facing of one's own defects and duty. But in the training of the seminarian social ethics means—or should mean, for I write of an ideal and do not claim to be describing an existing department—preparing the student for that work as priest, pastor, preacher, teacher and community leader, which is directly concerned with social conditions and problems.

The social significance of worship seems so obvious that one can take for granted its realization. But in fact it is not so often realized that common prayer and praise are a social "binder" of no small influence, and can be made far more influential by taking thought about it. In particular, the Holy Communion sets the Christian standard for all social relations, with its matchless teaching of common dependence on God in sharing His gifts and grace, and of fraternal coöperation in all our living together. The student must also be acquainted with the specifically social prayers, litanies, and hymns through which the people's devotion to the highest welfare of the community may be quickened.

In the field of pastoral work, there is an obvious overlapping of 'social ethics' with the older discipline of 'pastoral care,' and strictly speaking the concern of the former is only the pastor's work with people whose problems are primarily those of social adjustment rather than of personality-change. For example, a man out of work may be so because he is a misfit in the work he follows, unable to perform it efficiently or to get on with his fellow-workmen. Here is a personal problem in 'pastoral care.' But in 1932 it is more likely to turn out that the jobless man's problem is a case in the 'problem of unemployment,' where the

solution is not to change the man but simply to find work for him. In either sort of case, the technique of modern social 'case-work' has much to offer the clergyman, and it is notorious that the church's methods are lagging behind those of the best agencies. To introduce the student to these newer techniques, to suggest principles which may help him decide what cases he should handle himself or through the parish, and which should be referred to the appropriate agency, is a practical part of the work of the social ethics department. In particular, the parson-to-be should in some measure be prepared for the stranger at the rectory-door with his too often professional skill in the bamboozling of the clergy. There is a *via media* between those of the "easy mark" and the "hard-boiled" parson, and to some extent it may be charted for the beginner.

To modernize the clergyman's technique of helping people out of trouble is no small part of the contemporary training for the profession, and there is gain, not loss, in the two approaches of 'pastoral care' and 'social ethics.' Both departments have an invaluable ally in Dr. Keller's summer school for seminarians at Cincinnati, where practical experience is gained, and the student is introduced to the social problems and agencies of a great city, while all the time his special function as a Christian minister is kept in mind.

As preacher and teacher, combining the methods of informing, persuading and inspiring, the clergyman must deal with contemporary problems of Christian living and social duty. The student must first be reminded of the history of the church's concern with social conditions, that he may be rightly oriented in the contemporary discussion of her social function. He ought to learn that until post-Reformation times the claim that "business is business," or that Christian ethics stops short of political and international relations, was flatly denied by all the churches, and he ought to know something of the history of the recovery of a social concern by all the churches during the past seventy-five years. He should study the pronouncements of Leo XIII and Pius XI, of Methodist and Anglican bishops, of Federal Council and General Convention.

The concrete problems of Christian duty in economic and political relations are undeniably complex and difficult, and always have been, for the notion that the increased scale of contemporary social organization has radically changed our situation as Christians in these matters is hardly more than an alibi for the failure seriously to face them. Two fashionable slogans at present are, that the Church should proclaim principles but not advocate programs, and that the parson should preach principles and leave his parishioners to make the applications. The student must be faced with the problem to which these slogans refer. More fundamental than these two issues is another much discussed today, that of the individual versus the social gospel, or of converting persons versus changing conditions. This too is not a final antithesis, as psychological and sociological students well know, for the interaction of personal and institutional factors is plain, and the truest convert always feels most keenly the tension between the morality obligatory on one who has been laid hold upon by God's grace and the mores expressed in the social institutions of his time. Converting sinners and changing the conditions of a sinful society are two approaches to the same gospel of the redemptive love of God in Christ. Neither the individualistic simplification of that good news nor the secularization of it into a program of social reform, however intelligent and valuable, will do. Whether working to convert persons or to change conditions the Church's minister finds his footing on the rock of eternal love, and his message is alike religious in each field of instruction and inspiration.

Here the work of our department overlaps those of homiletics and religious (including adult) education. As in the case of pastoral preparation, a fruitful cross-fertilization is possible.

Lastly, the student is to be prepared for his work as a community-leader by training him to study his neighborhood or town or city, so that he may understand something of the social processes at work about his parish and know the resources of the community for dealing with a specific social problem. Particularly in the smaller places the parson has a function to perform in

sensitizing the community to its own problems and coöperating in community-organization to meet them. When one hears of men going to seed in a small parish or in a small town one must ask if the seminary has not failed as well as the man, in not preparing him to see the community with all its needs as his field. And however large the community, however specialized and complete its organization in the way of agencies and societies, however heavy the burden of the technically religious tasks of the clergyman, he must remain something of a social engineer, coöperating with agencies, stimulating social discovery, building financial support and inspiring work for community-welfare. His religious specialization must not become isolation, or both community and church are the losers.

To carry out such a departmental program with adequacy is beyond the powers of any teacher or any theological curriculum. In this respect the department of social ethics is, like all other departments in the theological school, attempting the impossible. If we could add a fourth year to the theological course, it would allay the overcrowding of the curriculum and the cramping of all the departments. Meanwhile the program I have outlined remains far more of an aspiration than an achievement.

BRINGING OUT THE ADULT

By ALFRED NEWBERY, Church of the Atonement, Chicago

Slowly but inevitably the expression, "adult education," is taking its rightful place in our picture of the functions of society. The word "education" still has clinging to it the associations of the classroom and therefore sounds hopeless both to the teacher and the adult who is supposed to be material for the student body. But the psychologist is helping to remove that association and so is the physiologist. Just as muscles have to be re-educated, in certain instances, to perform their functions, so have emotions. In other words there is a task to be performed with individuals which can properly and accurately be called education, and which most adults need to undertake. In fact the pastor finds upon analysis of his daily experience that this is the largest part of his responsibilities. What he discovers in the course of ministering to his people is that their problems can mostly be put under the head of personal relationships. In one home it is a question of marital relationships; in another the problem centers about the husband's mother; a third reveals misunderstanding between parents and an adolescent child; still another situation is that of the child who goes into tantrums. Every life is a series of turning points and the all-important issue is how each crisis is met. For these personal relationship situations are all problems of attitude.

The facts may often be unchangeable: it is the attitude toward them that must be changed. In attempting to bring about a new orientation the pastor further discovers that he is coming to grips with emotional immaturity. Here is a man who as a child was mothered too much, and when he married he did not change his status, he merely changed mothers. Being dependent on his mother, he found a maternal type appealed to him, and by the same token he appealed to the maternal type. Now in later life he is unconsciously rebelling against his slavery. Or, here is a

woman brought up in the strictest fear of all the ancient taboos of sex, now, as a wife, in the throes of conflict between the demands of her emotional upbringing and facts of her new status. Even so slight a matter as a mother's fear of thunder and lightning may make a lot of trouble for her when she takes seriously the responsibility of bringing up children free from fear. In these and the countless other instances of daily experience, precept is of no avail. The sufferers can, in most instances, themselves prove good dispensers of precepts. The task is one of reacting all over again on the adult level to the experience which is now embedded in childish reactions. It is a case of growing up in one aspect of life in which the development has been emotionally arrested. Or, again, it is a process of re-education. This requires an understanding and sympathetic person's help. Here the pastor qualifies. He must by his very presence and position invite confidence and confidences. He must by his experience offer the sufferer the assurance of a satisfactory solution. Therefore he must have coördinated his knowledge of human nature so that it is immediately applicable. He must patiently and with some skill elicit from the sufferer such facts as will enable the person to see himself as he actually is, and to desire a change. Then he is in a position to proffer the instrumentalities of the spiritual life for the bringing about of that change. Every pastor knows this and every pastor acts upon it. But he will act upon it more effectively and will have a greater field of service open to him, if what he knows of human nature is ordered and arranged. This order and arrangement constitute his psychology and if he has a convenient and accurate filing system in his mind he will be widening his knowledge daily, and because he is learning more about human beings he will be helping them more.

Fr. Tribe's essay on "The Priest in the Confessional" (edited by the Rev. J. F. Briscoe, Faith Press) is a concise summary of the findings of the new psychology, and a note of reassurance for those who fear the new knowledge will be found in a very small but authoritative book, "Recent Psychology and the Christian Religion," by C. E. Hudson (George H. Doran Company).

The number of books that might profitably be read is a large one, and contains many duplications. We suggest here, in addition to the above, a small group that would lay a good foundation.

The Psychology of Insanity. Bernard Hart; Macmillan.

Psychology and Morals. J. A. Hadfield; Robert M. McBride & Co.

Outwitting Our Nerves. Salisbury and Jackson; The Century Co.

Spiritual Direction. T. W. Pym; Morehouse.

Psychology in the Service of the Soul. L. D. Weatherhead; Macmillan.

Pastoral Psychiatry and Mental Health. John Rathbone Oliver; Scribner.

Fear. J. Rathbone Oliver; Macmillan.

Psychology and God. L. W. Grensted; Longmans.

NOTES AND COMMENTS

By BURTON SCOTT EASTON, General Theological Seminary

In the last issue space could be found only to commemorate the very great names of Bishop Gore and Professor Bacon. But others of almost equal reputation have also gone from among us.

Francis Joseph Hall, a member of the Editorial Board of this Review from its foundation, was born in 1857 and was a member of the first graduating class of the Western Theological Seminary in 1886. Immediately on graduation he was appointed to its faculty, where he served until 1913, when he was called to the chair of dogmatic theology at the General Seminary: this latter position he held until his retirement in 1928. So his lifelong interests were confined to the field of theology in the narrower sense. At the opening of his teaching career his position was that of the traditional English tractarianism and for some twenty years he was a conscientious and determined opponent of the whole "critical" tendency; as is evidenced in the first edition of his much-used *Theological Outlines* (1892-95) and his *Kenotic Theory* (1898): the latter was an attack on the teaching of Bishop Gore in particular. But after the opening of the present century his positions were gradually modified until he came to accept the premises and many of the conclusions of Biblical criticism, while in his doctrine of the Incarnation he defended a truly human and therefore limited knowledge in Christ. As a result his great ten volume work *Dogmatic Theology* (1907-1922) represents a different point of view from his earlier *Outlines*, and one in which sincere effort is made to adjust the findings of systematic theology to those of history. That his work was not fully complete no one knew better than himself; he often spoke of his system as forming a bridge from the past to the future. The chief default in his plan—as he was accustomed to acknowledge frankly—was an incomplete investigation of epistemology: he purposed at one

time to correct this omission, but after his retirement his strength proved inadequate to the task.

Among his other works were his Paddock lectures for 1909, *Evolution and the Fall*—in which the evolutionary hypothesis is fully accepted—and *Moral Theology* (1923); in the latter work he had the coöperation of Dr. F. H. Hallock.

Hermann Gunkel, one of the greatest Old Testament scholars since Wellhausen, was born in 1862. His academic career began in 1888 at Göttingen and in 1894 he was called to Berlin as assistant professor. In 1907 he succeeded Stade as Professor of Old Testament at Giessen; in 1920 he took the corresponding chair at Halle in succession to Cornill. He retired in 1927 owing to poor health. Together with Bousset and Wrede Gunkel is usually spoken of as one of the "original founders" of the "Religionsgeschichtliche Schule" under the leadership of Albert Eichhorn. This movement began as a protest against the overwhelming sway of Ritschlianism in the German theology of the 1880's and the consequent neglect of a real historical understanding of the Jewish and Christian sources. "Judaism and Christianity are historical quantities and can only be comprehended as such" was the watch-cry of the first group; a watch-cry which, being interpreted, meant that the exegete's task is not complete until he has given a satisfactory historical explanation of all his facts. It is not true that the original purpose of the group was to derive all elements in Judaism or Christianity from preëxisting religious data: Wrede never yielded completely to this temptation that later was to overcome Bousset almost entirely and Gunkel to a large degree. But, the theory was, all elements in a religion that cannot be naturally interpreted as natural developments from within itself must be explained as importations from the surrounding world. Consequently no religion can be satisfactorily known until its total religious environment has been explored. All this was in violent opposition to Ritschlianism, which under the almost dictatorial leadership of Harnack was proclaiming that Christianity, the perfect religion, makes the study of other religions of minor academic interest; a theory

carried out so resolutely as to prohibit chairs of comparative religion in German universities until 1910. Hence the debt scholarship owes to Gunkel and his group is inestimable.

Gunkel's literary labors were enormous and a bibliography of his works is appalling. The first blast of his trumpet was *Die Wirkungen des Heiligen Geistes* (1888), in which his general method was indicated, while in his *Schöpfung und Chaos* (1895)—an epoch-making book—it was brought to full perfection, and he was ready to apply it on a large scale. This he did in his *Genesis* (1901; 5th edition in 1922), which immediately became the standard commentary on this Book. In *Genesis*, in fact, his method could be used almost without reserve, and he laid under heavy contribution not only Babylonian and Egyptian religion but also—and with great success—folk-lore material from every source. Of his other works the most notable was his *Psalms* (1925); he finished the translation and the detailed exegesis in this volume. The first part of the *Introduction* he published in 1927, but he was destined never to complete the work.

Of the other departed scholars it is necessary to speak more briefly.

Frank Ballard spent a long and useful life devoted to apologetic works of a popular nature.

Frank Edward Brightman, born in 1856, graduated from Oxford in 1880 and specialized in liturgies. In 1896 he published what he styled "Volume I" of his *Liturgies Eastern and Western*, which at once became and still remains the standard edition of the Greek liturgies. "Volume II," however, which was to perform a similar office for the Latin liturgies, was never completed.

Sir Arthur Ernest Cowley, born in 1861, gave himself primarily to library administration and became Librarian of the Bodleian Library. He found time, however, to publish many Oriental texts, most notably *The Original Hebrew of a Portion of Ecclesiasticus* (1897) and *The Samaritan Liturgy* (1909). He also translated Gesenius' *Hebrew Grammar* (1898; 2d edition 1910).

Thomas Alexander Lacey, born in 1853, graduated from Oxford in 1876, and threw himself into the Tractarian movement: he was made a member of the Council of the English Church Union in 1891 and held this position continuously thereafter. His *Elements of Christian Doctrine* (1901) placed him in the more liberal wing of his group and, in contrast to Bishop Gore, his appreciation of the bearings of history on theology increased steadily throughout his life. His writings were prolific and highly diversified, but his Paddock lectures entitled *Unity and Schism* (1917) may be specially mentioned.

Max Löhr, born in 1864, held positions as an Old Testament teacher in various German universities until his final appointment at Königsberg in 1909. Commentaries on Samuel (1898), Lamentations (1906), a general Old Testament *Introduction* (1912) and a *History of Israel* (1900) were his major contributions in his special field.

Max Leopold Margolis, born in 1856, was one of the great Jewish scholars of the world. He came to this country from Russia in 1889 and was appointed to a chair in Hebrew at Hebrew Union College three years later. Called to the University of California in 1897 he returned to Cincinnati in 1905, but in 1909 went to Dropsie College, Philadelphia. His writings are chiefly devoted to Talmudic themes.

John Paterson Smyth was an Irishman who took the highest honors at Trinity College, Dublin. Ordained in 1880 he served in various Irish cures until 1907, when he accepted a call to Montreal. Without pretensions to original scholarship he had extraordinary success as a popularizer; his *People's Life of Christ*, in particular, has gone through countless editions.

Frank Theodore Woods, bishop of Winchester, was born in 1874. A Cambridge graduate, he was ordained in 1897 and his abilities brought him rapid preferment. In 1916 he was made Bishop of Peterborough; his translation to Winchester followed in 1924. While his writings are chiefly devotional—in accord with his extraordinarily rich pastoral success—they show always the mind of an original thinker.

BOOK REVIEWS

Judaism in the Greek Period. From the Rise of Alexander the Great to the Intervention of Rome (333-63 B.C.). By G. H. Box. Oxford University Press, 1932, pp. xvi + 239 + 15, \$1.50.

This is volume V in the excellent 'Clarendon Bible' series, which is to cover the entire Bible in English. The Old Testament section is being published in five volumes, four of which have now appeared. In the New Testament, the separate books already published are Hebrews, Galatians, Corinthians, St. Mark, St. Luke, and the Acts.

The general scheme is the same in all the volumes of the Old Testament series; there is a general introduction covering the period, a list of selected source-materials (in the case of the Biblical passages, not, as a rule, printed in full), a brief commentary, and frequent additional notes, as well as bibliographies listing books for further study.

The format of the series is beyond praise—it is sufficient to say that it is published by the Clarendon Press. The illustrations add greatly to the attractiveness of the volumes, most of them showing modern scenes, though coins, inscriptions, and sculptures are common.

In the present volume the material is divided into Pre-Maccabean and Maccabean. Habakkuk is tentatively assigned to the time of Alexander the Great, as are also Joel, Zechariah 9-14, Isaiah 23, Jonah, and Chronicles. The other books discussed are the Wisdom group, certain Psalms, Daniel, I Enoch, I and II Maccabees, Esther, and the Psalms of Solomon. The tendency to date Esther late is observable here also—c. 130 B.C.

For an illuminating textbook useful in high school classes and for adult education, not to forget college classes and even seminarians, the book is admirably designed. The chronological scheme (published at the close of each volume in the Old Testament series) is that drawn up by Miss Hippisley. It probably

represents the consensus of present-day British Old Testament students—*e.g.* the Holiness Code is dated *after* Ezekiel; III Isaiah is recognized, Nehemiah is dated 445, and Ezra 397 (with a question mark). The Book of Psalms is cleverly referred to as “the Hymns Ancient and Modern of the Second Temple,” and is of course brought down to the Maccabean time.

FREDERICK C. GRANT.

Beiträge zur historischen Theologie, 5. Esra der Schreiber. By Hans Heinrich Schaefer. Tübingen: Mohr, 1930, pp. viii + 77. M. 6.

This monograph is a notable contribution to Ezra studies. It possesses a threefold interest, which develops in the plan of the book: for the criticism of Ezra-Nehemiah; for the study of the title “Ezra the Scribe” and its political implications; and for the essay at appreciation of Ezra and his prime importance as the founder of Judaism, while this last theme develops into an apology for Judaism. In the field of criticism the author pursues his own way with little attention to his predecessors, and specifically ignores all the criticism which rejects the historicity of the supposed Ezra Memoirs and relegates Ezra himself to the world of myth. Ezra and Nehemiah are assigned to the traditional dates of the 7th and the 20th year of Artaxerxes I. The first chapter is an attempt at reconstitution of the Ezra Memoirs, which the author regards as an authentic document. He places Neh. 8 after Ezra 8, following Torrey and others, but also adds to this excerpt Neh. 9 (the prayer) as part of the Memoirs. The most novel step taken is in the long argument, pp. 15–26, to the effect that the register of the returned exiles in Neh. 7: 6 ff. is drawn from the Memoirs, in which Ezra was interested to include it, although it belongs historically where it is found in duplicate in Ezra 2; the Chronicler had access to archives which gave him the latter document, the repetition is due to Ezra’s inclusion of the same register, which the Chronicler then carelessly repeated. The author’s argument here is not very stringent (pp. 23 ff.) except for the plausible hypothesis that Nehemiah’s reference to his recording the genealogies of the people, Neh. 7: 5a, induced the

Chronicler to introduce here, along with his own interpolation, v. 5b, the list vv. 6 ff., which the Memoirs gave, and then proceeded with its continuation, Neh. 8-9—all which argumentation would explain how this long Ezra section came to be interpolated in the Nehemiah Memoirs. As to the Chronicler, Schaeder acknowledges him to be a very free composer of alleged history, although he attempts to discover some rationale in his vagaries (pp. 26 ff.); he had no other sources than the Ezra and Nehemiah Memoirs and the Tab'el Document, *i.e.* the series of official archives given in Ezra 4: 7-7: 12; the rest of his work is free invention, *e.g.* the Cyrus edict, Ezra 1: 1 ff., is made up from the archive notice in 5: 13.

The most important contribution of the monograph bears upon Ezra's title as "Scribe of the Law of the God of Heaven," as he is entitled in the firman of Artaxerxes, 7: 12, 21. Schaeder, who is an accomplished Iranian scholar, studies at length in the second chapter the title *sofer*, "scribe," pursuing its history from old-Semitic down into the late Persian, the Pahlavi, etc. He establishes the point that "scribe" is used not in the later Jewish sense, as in the Gospels, although this is read into it by the Chronicler (v. 6, "a ready scribe in the Law of Moses"; v. 7b, "even the scribe of the words of the commandments of the LORD and of his statutes to Israel"), but in the style of the Persian chancellery, as of the Secretary who is set over some special bureau; hence Ezra was, so to say, Secretary of Jewish affairs, *i.e.* *chargé* for the Jewish community and their law and religion (so the Persian *data*, which is used by the king in his formula of address, EV "law"). By virtue of his office within the community Ezra was priest, *kohen*, and is so respectfully recognized by the royal decree; to this the royal grace adds the official-political title of "Secretary for the Law (Religion) of the God of Heaven." This official name for the God of the Jews is now fully corroborated by the Elephantine papyri; Schaeder holds that the Jews adopted it with an eye to the Zoroastrian Deity and that the imperial religion responded sympathetically. Thus there remains no question that this address is perfectly correct in form. The

Jewish coloring in the text of the edict would then be due to the officials who composed under the influence or dictation of the Jewish beneficiaries. So in the Elephantine papyri, I may add, Cowley's Nos. 1, 32, 33, 38, details of the Jewish cult are specified in memoranda to the Persian governors and in the official response.

Schaeder agrees fully with Eduard Meyer, whom Kittel follows in vol. 3 of his *Gesch. des Volkes Israel*, as to the authenticity of the official archives in Ezra and the creative position which the Persian government took in the constitution of the new, officially recognized Judaism. He proceeds to the evaluation of Ezra as its spiritual organizer, and in chapter 3 sketches the essential characteristics of Judaism as laid down by him. He compares Ezra successively with Zarathustra, Buddha, Jesus, Muhammad, Confucius. As mediator between the world as represented by the Persian empire he directed Judaism into the path it has ever since followed, a line of strict discipline under the Law as law (he acknowledges Paul's estimate of Judaism as a *nomos*, p. 44) and of accommodation to the world-empire. "With Ezra Judaism entered upon its rôle in universal history" (p. 58). In line with this policy toward the world Ezra became, as the writer boldly asserts, "the gravedigger of the prophetic spirit" (p. 3); or rather, "he can count as the last Prophet and in absorbing prophecy into himself he comes to stand alongside of the prophets and reformers of the world-religions" (p. 72). He did away with Messianism and religious enthusiasms, all which were dangerous to Jewry's political position. Herein speaks frankly and consistently a true descendant of the Pharisees, although modernistic Jews will not agree with him; yet it must be confessed that it is a grave question whether Judaism can persist without Pharisaism. Still, Schaeder bravely recognizes the limitations of Judaism; Ezra's work "removed the possibility of its understanding such a phenomenon of absolute humanity as appeared in Jesus" (p. 76). But the new sect of the Christians has pursued its triumphant career on the basis of its Jewish origin and the moral discipline which it derived thence. In con-

clusion he speaks of Ezra's creation "as pursuing its Via Dolorosa through history on its way to an unknown future."

JAMES A. MONTGOMERY.

Die Heilige Schrift des N.T.—IX. Band. Die Katholischen Briefe. By Max Meinertz and Wilhelm Vrede. Vierte, Neubearbeitete Auflage. Peter Hanstein Verlagsbuchhandlung, Bonn, 1932, pp. viii + 200. Brosch. M. 6.60, geb. in Leinen, M. 8.60.

It is almost like moving into a new world to turn to such a Roman Catholic commentary as this, and especially on so suitable a battle-ground as the Catholic Epistles. Many critics of not extreme tendencies would refuse to credit even one of these to the traditional author and date. In the judgment of the present writer this is going too far; at least I Peter and the Johannine Epistles must be by the first of the Apostles and John the Elder whatever his last name may have been. But here we have, along with an unmistakable display of deep and profound learning which one cannot but recognize and admire, a conservatism which almost astonishes, both as to introductory problems and, in a lesser degree, as to exegesis.

For example, James is from a plus or minus 48 A.D. date and is by the Bishop of Jerusalem, who is the same as James the Son of Alphaeus, one of the Twelve. This James was considerably more liberal than is commonly supposed. The writer of this commentary shows a thorough knowledge of all the alternative solutions proposed including the very recent "Twelve Patriarchs" suggestion. But he rejects them all. It is addressed to all Jewish Christians everywhere. There is no "anti-Pauline" polemic in the "faith-and-works" passage. Reasons are assigned to reconcile the admittedly weak external evidence with genuineness.

Jude is by the Apostle Jude and is after James' death (since Hegesippus tells us no heresies corrupted the Church while he lived) but before Peter's death, since II Peter is genuine and used Jude; hence A.D. 62-67. The external evidence is considered strong under the circumstances.

First Peter is dated just before the Neronian persecutions. II Peter is addressed to the same circle of readers as I Peter, but a few years later, because Peter fears the heresies Jude has contested will soon spread to the gentile Churches. This is supposed to take care of several of the well known objections. The rest are badly slighted except the stylistic difference from I Peter, which is partly due to a different amanuensis and partly to dependence of II Peter on Jude.

Despite the intense conservatism, the book can be used with profit by those who know the "cons" thoroughly and thus will not be misled. One often feels the conservatives don't really get a hearing. But one also feels, and much more strongly, what a pity it is such really splendid scholarship should be rendered so much less fruitful than it ought to be, whether it be by overpowering theological presuppositions or by external pressure from the Old Guard at Rome I cannot pretend to know.

FELIX L. CIRLOT.

Faith, Hope, and Charity in Primitive Religion. By R. R. Marett. Macmillan, 1932, pp. 239. \$3.00.

This volume, by Dr. Marett, who is the Dean of Exeter College, Oxford, and University Reader in Social Anthropology, is the kind of book which has long been needed by the general reader. Men have become so familiar with the idea of a "Nature, red in tooth and claw" that they have blinded themselves to the fact that, however hard and cruel the upward way of evolution may be, there has been always from the beginning a germ which was predictive of the forward way and of the ultimate goal. The self-devotion and sacrificial love observable in the most primitive stages of human development are but the biological illustration of the description of Christ as "the Lamb slain from the foundation of the world." Dr. Marett declares that his theological knowledge is *nil*; nevertheless, as a conscientious interpreter of anthropology, he has found ready to his hand the clue which leads inevitably to Bethlehem and Calvary.

The book consists of addresses given at Boston in 1930 as the

Lowell Lectures, and throws light not only on the genealogy of faith, hope and love, but also on that of such other things as conscience, curiosity and admiration, as well as upon such less admirable things as fear, lust and cruelty. The manner in which the author finds his way through that veritable jungle of facts which the anthropologist must keep in mind is wholly admirable and inspires confidence throughout. The book ought to delight the heart of the student of religion who has been seeking a pathway from the 'ugly beginnings' and trying to find even in these some hints of the Spirit's presence. As Dr. Marett puts it, "Anthropologically viewed . . . the faith of the savage is to be reckoned to him for righteousness." Thus, while he makes no pretence of going beyond his title, the author prepares the way for a philosophy of religion which moves on with no sensible breach of continuity. He says, moreover, "there cannot but be something vile and banausic about any purely mechanistic interpretation of the universe, the pragmatic effect of which can only be to promote an industrialism equally soulless."

Lastly, I commend the courage of an author who insists on spelling correctly the word *tiro*, in spite of the dictionaries.

HERBERT H. GOWEN.

The Church of the Greek People, Past and Present. By Euphrosyne Kephala, with Foreword by the Archbishop of Thyateira, Exarch of Northern and Central Europe. London: Williams and Norgate, Ltd., 1930; New York: Macmillan, pp. 128. \$2.00.

The Eastern Orthodox Church. By Stefan Zankov. Translated and edited by Donald A. Lowrie, with Foreword by John R. Mott. Morehouse, 1929, pp. 168. \$2.25.

These two books are indispensable for anyone who seeks to understand the thought and life of Orthodox Christianity. The former has in view the needs of Anglicans; the latter consists of an English translation of lectures originally delivered in German in Berlin for an audience of Continental Protestants. The spirit of the two types of Orthodoxy appears clearly in the two small volumes. The Greek Church apparently lacks any parallel to that nebulous reality called in Russian *sobornost*, which pertains peculiarly to the genius of Slavic Orthodoxy.

Of Miss Kephala's book the first two chapters are historical and interpret the present actual situation of the Church and State (to which reference is again made in the last three of the book). Chapters iii-vi are drawn from Dyobouniotes' work, *Ta Mystêria*, and the intervening chapters discuss usages, customs, and characteristic institutions and attitudes of Hellenic Orthodoxy. Prof. Zankov's lectures, ably translated if compressed, and lacking the copious references of his *Orthodoxe Christentum des Ostens* (Berlin, 1928), have a totally different outlook. They deal in turn with definitions, the Creed, Church, Cult, Piety, and "Retrospect and Prospect." Slav and Hellene constitute the two chief parts of the body of Orthodoxy. National temperament and genius control the fashion of its apprehension, just as the different needs of the public here in view—Anglo-Saxon and Teutonic—dictate a different fashion of its presentation. Without being superficial, these two small books deal with essential matters which need to be understood, and all in such brief compass that the acquaintance with Orthodox matters that they mediate may elicit further interest in the subject. Their authors have put us greatly into their debt.

FRANK GAVIN.

A History of Christian Thought. By Arthur Cushman McGiffert. Vol. I. *Early and Eastern.* New York: Scribners, 1932, 79. xi + 352. \$3.00.

Doctor McGiffert writes with the sure mastery and clear-cut delineation that come only after years of occupation with his subject. He gives us in this volume not a students' textbook, but a readable history for the average intelligent man avoiding the 'technical jargon' of theologians. In both strokes he sketches the main lines of doctrinal development, here and there filling in the picture with apt summaries of the classics of early Christian literature, but nowhere losing himself and us in the maze of detail or in the morass of critical discussion. His own interpretations he sets down calmly, perhaps dogmatically; the divergent opinions of other scholars he refers to only in an occasional footnote. If the reader looks in vain for mention of some of the ancient

worthies—Methodius of Olympus or John Chrysostom, for instance—it is because the author, very wisely in a work of this kind, confines himself to the major issues.

Book I carries us from the New Testament period through the great internal crisis of the second century, out of which the apostolic norms—"the short and easy way with heretics"—emerged already crystallized. In these chapters Professor McGiffert frequently reproduces theories set forth in his *God of the Early Christians*. More sharply than most writers he distinguishes between two fundamentally unlike types of early Christian thought: the sacramental-mystical, passing from St. Paul and St. John through Ignatius to Irenaeus; and the moralistic, expressed in the Apostolic Fathers (Ignatius excepted) and the Apologists generally. One can hardly mistake the author's own sympathy with the ethical element. The chapter on Irenaeus, excellent as it is, fails to reckon with Loofs' rather devastating study of that Father's dependence upon his predecessors. In discussing the implications of the bishops' *charisma veritatis* Professor McGiffert remarks that the appeal to episcopal authority meant the substitution of elasticity for rigidity, since the living voice must be freer than a written text.

The Second Book deals with the great landmarks of theology in the East from Clement of Alexandria to John of Damascus. Particularly useful are the expositions of the pseudo-Dionysian literature and of the Damascene's *Orthodox Faith*. Professor McGiffert seems to regard the doctrine of the personality of the Holy Spirit as superfluous and embarrassing to eastern thought, inconsistent with its philosophical presuppositions, and admitted only because implied in the baptismal formula. He apparently considers Athanasius and Augustine as virtual Modalists, certainly not Trinitarians in the sense of the Cappadocians. This is to exaggerate the shifts of emphasis between Athanasius and the "New Nicenes." Because of his ethical interest, our author's sympathies in the Christological controversies are naturally with the Antiochene school.

It is perhaps a matter of regret that Dr. McGiffert did not in-

corporate an introductory chapter or two on the roots of Christian doctrine in Judaism and Hellenism. He has, in passing, something to say about the mystery-cults, little about the *præparatio evangelica* in Greek philosophy. Even so, this volume, with a second shortly to appear covering the West from Tertullian to Erasmus, fills a long-felt want, since satisfactory histories, in English, of the whole development of Christian thought are few indeed. The Religious Book Club did well to put this title on its list.

There is a working bibliography to encourage further study.

P. V. NORWOOD.

Researches in Manichæism, with special reference to the Turfan Fragments.

By A. V. Williams Jackson. Columbia University Press, 1932, pp. xxxviii + 393. \$5.00.

When Dr. Jackson, our foremost Iranian scholar in America, declares that for the past ten years he has let no day pass, including Sundays and holidays, without working on something relating to Manichæism, we are prepared to expect a book of value as well as of interest. The present volume, which is the thirteenth in the Columbia University Indo-Iranian Series, contains the fruit of these studies. It consists of thirteen monographs of which four have appeared in print elsewhere. Apart from the general account of Manichæism given in the opening section, these monographs will have an interest for specialists rather than for the ordinary reader. All, however, will appreciate the renderings of the Turfan Pahlavi Manichæan fragments which in recent years have thrown light on certain phases of Manichæan teaching and practice. It is remarkable, nevertheless, that the first-hand acquaintance with the religion of Mani which these discoveries in recent years have made possible does not alter appreciably the impression as to Manichæism left after reading the writings of the anti-Manichæan controversialists of early days. When we have got rid of the vituperation of such works as St. Augustine's *Contra Faustum*, we find ourselves compelled to admit that the case against the Manichæans was not unfairly stated.

In addition to the translations and commentaries on the translations, Dr. Jackson has given us learned monographs on such subjects as The Rescue of Primal Man, the 'Second Evocation' of the Manichæan cosmogony, and some extremely interesting notes (with diagrams) of the Ten Heavens and the Eight Earths. It needs hardly to be said that the entire volume is a monument of exact scholarship well worthy of the author and of the Series of which it forms a part. It will be of interest to some to find the book dedicated affectionately to the memory of the Rev. Dr. Abraham Yohannan, a former associate of Dr. Jackson's at Columbia.

HERBERT H. GOWEN.

Die Koptische Kirche in der Neuzeit. By R. Strothmann. Tübingen: J. C. B. Mohr, 1932, pp. vi + 167. M. 11.40.

We can bestow no higher praise upon the present work than to say that its author has done for the Copts of the nineteenth and twentieth centuries what Jean Maspero did for those of the sixth and Georg Graf for those of the twelfth and, as dealing with conditions of our own time, its subject matter is even more important; it is the indispensable supplement to Neale, Butcher, Butler, etc. A detailed history from the year 1800 to 1931, drawn largely from little known and not easily accessible Arabic sources, supplies invaluable material. This is followed by a detailed study of the more significant events and movements, as the reforming activities of the Coptic laymen during the last sixty years and still continuing, less bitterly conducted, however, since the abortive banishment of Cyril V in 1892 and his imposition of an interdict. In various connections the importance of the ever increasing European influence is stressed, before the pressure of which the conservative Copts are gradually and almost unconsciously finding their way into a new world of thought and life.

We have also a very full account (pp. 55-84) of the numerous minor Eastern and Uniat communions in Egypt; the activities of the seventeen Protestant missions are fairly treated, full measure of commendation is awarded their educational work, but a sound

conclusion regarding the ineffectiveness of their religious teaching is reached, though problems of the Reformation are wholly alien to the Coptic mind, and the only result appears to be the formation of a group of "rice Christians." Anglican attempts at aiding the Copts are carefully differentiated from Roman and Protestant proselyting missions; political complications now make English work impossible—we venture the suggestion that this is a work which the American Church might well undertake in the same spirit that the English Church has shown. Considerations of space forbid anything more than the calling attention to the well-balanced statements concerning the relation between Christianity and Islam, also the good remarks on the difficulty of the Occidental understanding of the Oriental mind. The only criticism we would make is that the author seems somewhat to overstate the Monophysite element and influence.

FRANK H. HALLOCK.

Mysticism, East and West. A Comparative Analysis of the Nature of Mysticism. By Rudolf Otto. Translated by Bertha L. Bracey and Richinda C. Payne. Macmillan, 1932, pp. xiv + 262. \$3.50.

The present reviewer is always annoyed when a writer quotes (or rather misquotes) Kipling's "East is East, and West is West, And never the twain shall meet" without completing the sentence to give the sense intended by the poet. Beyond this infelicity, however, there is little to criticise in this new volume by the author of *Das Heilige*. On the contrary, there is very much to be thankful for, though the title hardly suggests that the work is really a very detailed comparison of the two great representative mystics of East and West, Çamkarāchārya, of the 9th century in India, and Meister Eckhart, of the 13th century in Germany.

The volume is in two parts, with a transitional chapter and a number of appendices. Part A discusses the likenesses between the teaching of the two great thinkers and reveals many quite astonishing parallels, even in the matter of language. Part B is an exposition of the differences and is equally illuminating. The Transition is a statement as to the differentiation of mystical experience in general.

It is unnecessary to say that the author is learnedly at home in either department of his subject and his treatment of both the likenesses and the differences is of the profoundest interest. He has no difficulty, moreover, in showing that both Çamkara and Eckhart are concerned with a doctrine of salvation rather than with mere metaphysics. Very significant, too, is Dr. Otto's conclusion: "Eckhart . . . becomes necessarily what Çamkara could never be: the profound discoverer of the rich indwelling life of the 'soul' and a leader and physician of 'souls,' using the word in a sense which is only possible on a Christian basis. Upon Indian soil there could never have developed this inward unceasing preoccupation with the soul's life as a life of *Gemüt* and of conscience, and therewith the 'cura animarum' in the sense which is characteristic of, and essential to, Christianity from the earliest days."

HERBERT H. GOWEN.

The Greatest Saint of France. By Louis Foley, with illustrations by A. L. Warner. Morehouse, 1931, pp. xi + 321. \$3.50.

St. Martin of Tours was undoubtedly the most popular saint in the history of France. St. Dionysius, or St. Denis as he was called, never attained such a place in the hearts and imaginations of the people. Thousands of churches were named after St. Martin, and well they might be. In this interesting work Professor Foley of the Western State Teachers' College presents us with a book which appears in two aspects. It is a biography of a great historical character adapted to the taste of non-professional readers; at the same time it appears as a bit of historical scholarship. Its style is engaging, always clear, with sufficient reference to the customs of the times and contemporaneous history to make the picture intelligible. At times it approaches the style of the historical novel without quite becoming such. No little useful information is tucked away in all sorts of corners, never with any parade of erudition, but simply and naturally. The author has fairly steeped himself in the French literature on the subject and his simple story of St. Martin shows the literary influ-

ence of his authorities. As a non-critical piece of hagiography, doubtless aiming at general usefulness, the book is excellent and to be recommended. One cannot refrain from hoping that the author will do some more work of the sort. As for the illustrations the best that can be said of them is that some are so crude that they deface rather than embellish the book.

When it comes to the appraisal of the book as a piece of historical investigation, it certainly leaves much to be desired. That it makes claims to being such is shown by the thirty pages of notes and references appended. That the author has spared no pains in investigating various points in the history of St. Martin is evident, but for the most part his references are to quite secondary works in French, some of which are distinctly antiquated and others are largely decorative. There appears to be no acquaintance with important German works bearing on the subject. Such comment might appear invidious, but the author invites them by his display of learned references, some of which are to manuscripts. Yet the book is what there ought to be more of, a picture of the Church in the heroic period, reasonably accurate and judicious in treating the fabulous and alleged miraculous, written with simplicity and telling in good English the story of St. Martin in a helpful manner. It is to be hoped that when Professor Foley does more of this sort of work, he will not attempt to present too much display of learning. We can trust him without the latter.

J. C. AYER.

Goethe als religiöser Denker. By Erich Franz. Tübingen: J. C. B. Mohr (Paul Siebeck), 1932, pp. xi + 286. M. 10.

The occasion for the appearance of this work is, of course, the centenary of Goethe's death on March 22, 1832. The need of an unbiased, thorough examination of Goethe's religious thought Dr. Franz makes apparent in the course of his study. For Goethe's religion has been the subject of apologetics: devout Christians have wanted to read their beliefs into his utterances and again the anti-clerical have claimed him for their camp; while others have

professed to find a change in his attitude. Dr. Franz, on the contrary, with excellent documentation and an imaginative empathy into the rich variety of Goethe's interests and poetic humors has shown the consistency of Goethe's views where there seemed to be only bewildering contradictions. Especially does he bring out Goethe's adaptability which enabled him to write, for instance, to his friends of the "Pietist" sect in Frankfurt in their own religious terminology, as well as, in *Dichtung und Wahrheit*, to interpret the Catholic sacraments. Noteworthy is Dr. Franz's exposition of Goethe's own survey of religious experience as he developed it in *Wilhelm Meisters Wanderjahre* II, in which three kinds of religion—the ethnic, the philosophic and the Christian—are viewed as symbolized in the three articles of the Creed. Goethe's own belief was "philosophical," influenced by Spinoza and a reverence for nature; it was non-dogmatic, a faith in an immanent, not a transcendent divinity. But in his individual interpretation of Christianity even a churchman may find something of worth, and one cannot forget that his Faust was received into a thoroughly Christian heaven.

MARGARET MUNSTERBERG.

Reunion and Nonconformity. By W. G. Peck. Milwaukee: Morehouse, 1932, pp. 122. \$1.00.

It is the thesis of this candid little volume that Nonconformity is too incurably individualistic, too insistent on the separation of Church and State, too utterly devoid of appreciation of the idea of the Church, to contribute much to the building of a truly Christian social order; further, that Nonconformity, for all its abiding contributions to English life, is religiously a spent force. It has no longer any excuse for its existence and should be re-integrated into the national Church. The difficulties in the way of this reintegration are frankly faced. Not the least of them is the unwillingness of the rank and file of Nonconformists to admit the value of the Catholic conception of the Church or to seek sympathetic understanding of Anglicanism. The author, a former Methodist minister who conformed to the Church of

England some fifteen years ago, is (after the manner of converts) perhaps too severe in his judgments upon those he has left. Convinced of the urgency of reunion if Christianity is to play her part in the imperative task of world-reconstruction, he is more successful in pointing out the wrong ways we must avoid than in indicating the right ways that might be followed with promise of accomplishment. Very properly does he insist, however, that the greatest present contribution that Anglicanism can make is "a sound integration of her own constituent elements." Thus only may she hope to discharge her irenic mission without the risk of internal rupture.

Whether as a study of the *ethos* of Nonconformity by one who knows it from within, as a robust and forward-looking defense of the Catholic idea of the Church, or as a discussion of one important aspect of reunion, the book is of real worth.

P. V. NORWOOD.

Evolution and Theology: The Problem of Man's Origin. By Ernest C. Messenger. New York: Macmillan, 1932, pp. xxiv + 313. \$2.50.

Is the theory of Evolution compatible with Roman Catholic teaching? Or is it excluded by the Church's conception of Scripture, of the authority of the Fathers, of the decisions of various Congregations, and of the Church generally? Fr. Messenger grapples with this problem with the energy, fearlessness, and scholarship which we associate with Louvain. He begins with a clear exposition of the general principles of theology, distinguishing sharply between the infallible and the non-infallible teaching of the Church, and showing the true use of the sources of Revelation, in particular Holy Scripture. In few cases has the Church directly defined the meaning of a Biblical passage—hence wide liberty of interpretation is generally permissible. The limited scope of the early chapters in Genesis is indicated.

Perhaps the most interesting and valuable part of the work is that which deals with the patristic evidence. He demonstrates that the more literal exegetes, St. Ephrem, St. Basil and St.

Gregory of Nyssa among Eastern Fathers, and St. Ambrose and St. Augustine among Westerns, agree that matter was really endowed by God with the potency of producing living beings. The early Alexandrine writers, on the other hand, had held to the simultaneous creation of all things, after the pattern of the Logos, from the beginning. The two views are reconciled by Gregory of Nyssa, with his theory of the "one impulse" and of spermatic powers, which successively unfold themselves. The doctrine of potential creation was widely held in the Church by the end of the fourth century, and no Christian writer prior to the scholastic period definitely opposes it. It is admitted that the Fathers (except perhaps Gregory of Nyssa) did not conceive of any particular species giving rise to a higher one. But "they thought that even the highest species had arisen from inorganic matter, which is surely more wonderful still." Incidentally, the reader senses the breadth and freedom allowed by the ancient Church in the handling of Holy Scripture. The Fathers were very far from being Fundamentalists.

The teaching of the Scholastics, while less favorable in some respects to evolutionary or quasi-evolutionary views than that of the Fathers, is by no means irreconcilable with it, while some of them at least suggest that the body of the first man was formed as the result of a *process*, and not instantaneously. This, together with the admission of secondary causes collaborating in the genesis of man, seems to show that organic evolution would by no means have been alien to their thought and outlook.

When it comes to the modern decrees of Roman Catholic authorities on the problem, the writer is less at his ease. At times he appears to be sailing through a sea infested with mines and submarines. The constraint under which he labors contrasts strikingly with the freedom of Anglican and Orthodox Eastern theologians in their approach to Scripture. However, by dint of noble effort, the difficulties are explained, and it is made clear that belief in the evolution of man is not condemned by the Holy Roman Church. After this excellent treatment, it

is rather an anti-climax when the able and scholarly writer informs us that, whatever may have been the case with Adam, the literal creation of Eve out of Adam's "rib" is still, for loyal Roman Catholics, a theological certainty, and may well be *de fide*.

WILLIAM H. DUNPHY.

A Manual of Pastoral Psychology. By Lindsay Dewar and Cyril E. Hudson. London: Philip Allan, 1932, pp. 238. 8/6.

Canon Dewar and Mr. Hudson have produced a very useful manual. It is based upon the fundamental conviction that "the cure of souls is an expert's task, demanding a knowledge, not only of psychology, but of the church's tradition of moral and ascetical theology." They take a sound theological view of human life as their point of departure in chapter i, "The Kingdom of God"; and an equally thorough modern view of the nature of man in chapter ii, "Knowledge of Self."

There is scarcely a page in the book that is not full of useful suggestion to the clergyman—we could wish that every parson as well as every theological student would read it. For example (p. 77), "The clergy . . . probably lose more by 'unproductive working-time' than any other class of workers"; at the same time, "every parish priest should learn to acquire the simple art of relaxing"—and more to the same effect; good sound advice. More of us would get more done if we followed it. Or this (p. 99), "Doctrinal rigidity, to the point of blind obscurantism, may conceal neglect—or incapacity—to think out the intellectual interpretations of one's creed, or to relate it to the facts of life. When we find ourselves being over-critical of the mistakes of others, we are generally 'compensating' for futility in ourselves, which we will not acknowledge. Pomposity, aggressive mannerisms, . . . may any of them be disguised expressions of the will to power, ways of self-assertion."

But the book is not concerned primarily with the psychology of the pastor himself; much of it is devoted to dealing with others. In fact, the second half of the book is devoted to "The Flock"

and "Pastoral Methods," where there are three chapters, Individual Treatment, Preaching, and Teaching.

FREDERICK C. GRANT.

The Religious Control of Emotion. By Wayne Leys. New York: Ray Long and Richard R. Smith, Inc., 1932, pp. x + 229. \$2.00.

There are situations in life for which the individual meeting them has no response. The result is disintegration. This disintegration is called "emotion," and anything which provides a way out of the emotional perplexity, bewilderment and tension characterizing this crisis is called "religion." "The techniques for stabilizing the folk who are in the throes of passion are learned slowly, by infinite patience, much experience and painstaking experiment" (p. 61). A man's religion "consists of a group of reaction-systems synapsed by his experience of an ordered community" (p. 131). The application of the methods of emotional control to ascertained problems is to be worked out by the religions that are alive to the need. Those that are alive can be tested for metaphysical soundness, esthetic appeal, logical validity and ethical defensibility. Let religions, then, get busy on social engineering and modify themselves to this task.

Such is a very brief outline of the thesis of this book. It makes religion a covering term for circumstances and skills that relieve high emotional tension. It is an anthropocentric theory in a pluralistic world. The only things taken for granted are the emotional needs of man in this century, and whatever remains from the past that meets those emotional needs. What it points to is an accumulation of more of the same. If this is emotion, and this is the emotional control of it, then so is an ice-cream soda.

It should be added that the author is either not familiar with the English language or too familiar in it. Words like "beseeched" (p. vii), "recency" (p. 42), "coolologists" (p. 64), and "inconsideration" (p. 124), are either unnecessary or in bad taste, and the unidiomatic use of such expressions as "rough shod" on p.

58 and "one fell sweep" on p. 215 are not helpful to clarity of expression.

ALFRED NEWBERY.

The Evidence for Immortality. By Don P. Halsey. New York: Macmillan, 1931, pp. viii + 175. \$2.00.

The immortal question as to whether this mortal is to put on immortality is approached in truly judicial fashion by Judge Halsey. From the nature of the case, demonstration is excluded; we must act on the balance of probabilities (here we catch an echo of Bp. Butler). Science and philosophy alike indicate a plan, and therefore a Planner, in the universe; if there are laws, there must be a Law-giver, of supreme intelligence and goodness. (The writer does not come to grips with Bertrand Russell and his conception of laws as "statistical averages"; he perhaps carries over a bit of the courtroom atmosphere to the theatre of nature.) But if this be so, justice demands immortality to set right the wrongs and inequalities of life; the law of the conservation of energy requires it, for it is inconceivable that the highest form of energy—personality—alone should perish; the heavens above us and the evolutionary process of which we form a part alike point to "some far-off divine event"; the implanted desire of humanity, and in particular of those who are justly described as the flower of humanity, reinforces it; and the testimony of the greatest thinkers of all ages—of those preëminent in science, philosophy and religion—is predominantly in its favor. Thus, even from the point of view of reason, we are led to see the overwhelming probability of immortality; faith however must have the last word, and that alone can engender certainty.

The book abounds in striking and beautiful quotations—the clergy will find in it much valuable sermon material—and the judicial approach, while at times it becomes a bit wearisome, on the whole carries conviction. Occasionally there is an overstatement of the case—thus we may not be as clear as the author as to the personality of Plato's God, and the conception of natural

"law," referred to above, raises questions in one's mind; at times the style is too forensic and at others too flowery, but generally speaking it is a very good piece of work. Churchmen will regret that more emphasis was not placed on the Resurrection of our Lord—the event which at once "brings immortality to light," makes it desirable ("in Christ"), and throws open to our view the goal and climax of the cosmic process.

WILLIAM H. DUNPHY.

Jesus Came Preaching. Christian Preaching in the New Age. By George A. Buttrick. Scribners, 1931, pp. 239. \$2.50.

These, the most recently published Yale Lectures on Preaching, bid fair to be the most popular of that group given in many years. The successor to Henry Sloane Coffin at the Madison Avenue Presbyterian Church has again demonstrated his right to a place in the prophetic succession of that great pulpit.

One of the chapters is entitled, "Preaching Christ to the Mind of Today." Dr. Buttrick knows how to do just that. He is not one of these moderns who is "ravaged by the disease of immediacy" but he recognizes the symptoms when he sees them and knows how to present the long look and the long hard road. That the mind of today is one of revolt is to him only a stern challenge to strike firmly and resoundingly the notes of reality and freedom. That it is a scientific mind, demands of this preacher and all his pupils stark honesty (intellectual and emotional) and self-consistency; but he is also quick to see that "preaching must also say without stammering that the scientific quest is not the only road to truth." And if the modern mind is skeptical as he acknowledges it is, the answer is not, "Set me down not as a thinker but as a believer"; the answer is both confession and conviction, and the straight declaration that "the real issue in life is not an issue for the mind as between faith and doubt; it is an issue of the will—an issue between courage and cowardice."

"Preaching Christ to the Social Order," "Preaching Christ to the Individual," "The Preaching of the Cross," here are chapters which glow with light and heat as the radiance of the author's

spirit pours through pages of luminous prose and aptly chosen verse. There is a wealth of illustrative material and a rich employment of poetry.

As for "Craftsmanship of the preacher," title to an inevitable chapter in a book on homiletics, it has all been said before many times but seldom so well said, so interestingly said, with such an air of blitheness and sincerity and joy.

It is a fine book, one to be well worn by the student in the classroom and the preacher in his study. The notes and indexes are excellent.

GEO. CRAIG STEWART.

NOTES ON NEW BOOKS

Biblical

The People of Ancient Israel. By Dorothy Mills. New York: Scribner's, 1932, pp. xi + 192. \$1.75.

A textbook in story form beginning with the land of Palestine and the early Hebrew tales, carrying down through the return from exile, Israel under Greeks and Romans, through the destruction of Jerusalem. Interesting sketch maps accompany the text and good use is made of quotations from the Biblical literature, chiefly lyrical. The teacher of Old Testament to young children will find much in it that is suggestive, especially perhaps the charts with their little sketches.

The English Bible as Literature. By Charles A. Dinsmore. Boston: Houghton Mifflin Co., 1931, pp. vii + 316. \$2.50.

Books with titles and purposes similar to this are rather numerous but few have such all around excellence. Perhaps the outstanding virtue of this book is that its approach to the appreciation of Biblical literature is strictly historical; the Bible is not considered solely as literature in isolation from the religious and other forces which caused it to be written, but rather the interpretation of its greatness is found in the factors which contributed to its making, both in its original form and in the English version. Fully a third of the book is devoted to a treatment of the characteristics of Hebrew personality, the nature of Hebrew language and the facts of Hebrew history which made it possible, if not inevitable, that this small and somewhat backward people should write great religious literature. Two chapters treat of the antecedents of the King James' Version and of the qualities of the language of that version which made it peculiarly adapted to the writing of the greatest English classic. To Dinsmore the King James' Version is the English Bible and the modern versions receive rather short shrift.

The method used is not analytic. There is no dissection of books and no classification by types of literature. Each book is treated as a unit and a highly successful effort is made to give for each a genuine appreciation of its total effect and value. The style is popular, simple, non-technical—and fascinating. The book is richly illustrated by quotation, both from the Bible itself and from general literature. Underneath all is sound scholarship and a reverent appreciation of the spiritual and religious realities with which the Bible deals. Here is a book which can be unqualifiedly recommended to all who seek a fuller appreciation of the literary beauty and richness of our English Bible.

F. R. M.

Die Heilige Schrift des Alten Testaments. VII. Band, 3/4. Abteilung. *Die Klagelieder.* By T. Paffrath. *Das Buch Baruch.* By E. Kalt. Bonn: Peter Hanstein, 1932, pp. vii + 55; v + 31. M. 4.70.

Dr. Paffrath maintains the Jeremianic authorship of Lamentations and presents a strong argument for his thesis. An excellent translation is produced with a minimum of textual changes. The commentary material is helpful. Dr. Kalt assigns "Baruch" to Jeremiah's scribe and companion. "*Die beiden Teile des Buches bilden in ihrem Gedankenaufbau eine geschlossene Einheit.*" In both of these views he departs from the commonly received opinion and, in our opinion, does not substantiate his theses. We would repeat the comment we have already made in reviewing earlier volumes of this series regarding the neglect of English material, we find only one mention of a work in this language; English may contain no first rate commentary on Lamentations, but there is a considerable literature dealing with Baruch which should not be ignored. F. H. H.

Handbuch zum Neuen Testament. IX. *An die Korinther I und II.* By Hans Lietzmann. 3d ed. Tübingen: Mohr, 1931, pp. 164. M. 5.40.

X. *An die Galater.* By Hans Lietzmann. 3d ed. Tübingen: Mohr, 1932, p. 46. M. 1.80.

The new editions of Lietzmann's commentary in the *Handbuch* series are quite up to date and take into account recent works which have appeared since the second edition was published. For example, in the commentary on Galatians, Barnikol's studies are taken into account, as is also Ropes' little volume in the *Harvard Theological Studies*, published in 1929. Lietzmann is not persuaded apparently by either Ropes' arguments or by Lütgert's, upon which they are ultimately based.

The series continues to provide in brief compass the best collection of exegetical materials to be had in any language. Would that we had a work like it in English!

Word Pictures in the New Testament. By Archibald Thomas Robertson. Volume V. *The Fourth Gospel and the Epistle to the Hebrews.* New York: Long and Smith, 1932, pp. xxviii + 451. \$3.50.

The value of Dr. Robertson's present work will be particularly appreciated by students whose Greek is somewhat rusty (since the Greek words used are both transliterated and translated), and who are especially interested in exegesis with a view to its use in the pulpit.

The general point of view of the volume is that with which readers of Robertson's other works are familiar, viz. an extreme doctrinal conservatism combined with vast philological learning.

Theologisches Wörterbuch zum Neuen Testament. Ed. by Gerhard Kittel. Stuttgart: W. Kohlhammer, 1932, Lfg. 1, pp. xvi + 64; Lfg. 2, pp. 65-128, M. 2.90 each.

These are the first two installments of a new work much like our own *American Word-Studies* published by Vincent. The work is to be complete in thirty Lieferungen the size of the present (which carry down as far as *Agôgê*). Much use is made of the papyri, and of course a wide use of the sources including everything from the Old Testament (especially LXX) and the early Christian writings. Usages which occur in Rabbinic writings are also cited; for instance, there is an excellent article on *Agapaô* covering Old Testament, pre-Biblical, Greek, Judaic (both Hellenistic and Rabbinic), the teaching of Jesus, and the Apostolic and post-apostolic periods.

This is a method not widely pursued among us on this side, but one whose fruitfulness might be very great—as for example the late Dr. Burton's exegetical work demonstrated. Such study might easily be pursued by one who is not a theological expert, and its fruitfulness would be apparent not least in the pulpit.

Church History

Constantine the Great and the Christian Church. By Norman H. Baynes. The Raleigh Lecture on History, 1929. From the Proceedings of the British Academy, Vol. XV. New York: Oxford Univ. Press, pp. 107. \$2.00.

Constantine is no mere product of his time; rather is he "an erratic block," turning the stream of human history in a new direction. On the basis of the Emperor's own letters and edicts, which he regards as genuine, Professor Baynes interprets Constantine as definitely identifying himself with Christianity, its Church and creed; as convinced that he held a personal mission from the Christian God. "In Constantine's thought the prosperity of the Roman state is intimately . . . necessarily, linked with the cause of unity within the Catholic Church." This conviction determined his religious policy. If, after himself establishing the *Homoousion* at Nicaea, he presently deserted Athanasius for the Eusebian party, it was because in the latter Constantine thought he saw a greater prospect of union. The Eusebians, at any rate, were inclusivist. Conscious of his responsibility, and fearful of the wrath of God if schism were permitted, the Emperor took vigorous measures to avert ecclesiastical disruption.

The elaborate notes (altogether more than twice the length of the text) furnish a learned critical survey of the vast literature of the subject. All future interpreters of Constantine will do well to pay attention to this important monograph. P. V. N.

Great Figures and Events in Jewish History. By Hirsch Braver. Vol. I. *From the Gaonic Period Through the Golden Age.* Bloch Publishing Co., New York, 1930, pp. xxi + 319. \$2.50.

This book, written "in a style sufficiently simple for young people, and yet in such a form as to attract older readers" (as the author defines it, p. ix), has

several conspicuous merits. To begin with, it is interesting. It is no small feat to make a series of lives and personalities live, who covered a span of nearly five centuries. The method employed—a kind of modified catechetical technique—uses numbered paragraphs. It is frankly a popular book, based on secondary works of a standard character—such as Graetz's *Geschichte* and Encyclopaedias. It would however be a mistake to overlook the prejudice-building quality of such passages as the underestimate of St. Bernard's plea for tolerance, which is alluded to in the words: "It is to the credit of Bernard that the Jewish victims of the Second Crusade were fewer than in the first" (p. 144), and the following description of Persian Jews, who "hearing of the horrible suffering, persecution, oppression, and bloodshed brought upon the Jews of France, Germany and Palestine by the savage beasts, the Crusaders, these free Jews . . . were longing for an opportunity to free their suffering brethren" etc. (p. 296). It is somewhat curious to note that among "False Messiahs" is not listed Jesus of Nazareth, while the series begins with Theudas (pp. 283 ff.). No small merit of the book rests in the analysis and exposition of the Thirteen Principles of Maimonides (pp. 174-184). F. G.

The Legacy of Islam. Ed. by Thomas Arnold and Alfred Guillaume. Oxford University Press, 1931, pp. xvi + 416, ill. \$3.00.

The 'Legacy' series published by the Oxford University Press is beyond all praise. It suffices to say in reference to the present volume that it maintains the high level of the series, and gives the reader a really adequate survey of Islamic civilization. The chapters are by experts who know how to write not only accurately but also popularly. The volume is beautifully illustrated.

For example, Spain and Portugal are treated by J. B. Trend—who, by the way, includes an account of the history of chess that will be of interest to all lovers of that royal game. Professor Ernest Barker follows with a historical chapter on the Crusades; then follows a chapter on geography and commerce by J. H. Kramers of Leiden. Islamic arts and architecture have been treated by A. H. Christie and the editor, the late Sir Thomas Arnold. An outline of Islamic literature has been compactly put together by A. H. Gibb, Professor of Arabic at London; and this is followed by an extremely interesting and important chapter on mysticism by Professor R. A. Nicholson of Cambridge, in which many a contact with mediæval Christian mysticism will be discovered by the reader interested in that subject.

Philosophy and theology are ably treated by Principal Guillaume; law and sociology by Professor de Santillana of the University of Rome; science and medicine by Max Meyerhoff; music by Mr. H. G. Farmer of Glasgow; astronomy and mathematics by Baron Carra de Vaux.

The debt of modern civilization, not only in its mediæval period but including also the present, to the world of Islam is quite apparent even from so brief a book as the present one; and it will serve a good purpose, in addition to the spread of wider information, if a somewhat more sympathetic understanding of Islam results in the minds of Christian readers.

Corpus Confessionum. Ed. by Cajus Fabricius. Berlin: de Gruyter, 1932, Lfgn. 17-18, pp. 80. M. 7 each.

The present installments of this extensive work form part of volume XVII which is to contain the Book of Common Prayer of the Church of England, together with a German translation. The first of the two present installments does not get much beyond the opening rubrics of Morning Prayer, as the Calendar is given in full together with the Preface and also the preliminary matter in the new proposed book (1928); the second carries us through the collect of Trinity xiii.

Jason Lee: Prophet of the New Oregon. By Cornelius Brosnan. Macmillan, 1932, pp. x + 348. \$3.00.

Crowded with incidents from diaries, letters, account books and church weeklies, this new biography by a professor of American History in the University of Idaho throws a vivid light on the settlement of the Pacific Northwest in the thirties of the last century. Heroism and pettiness, self-sacrifice and jealousy stand side by side, as one follows Jason Lee from his New England boyhood through his great work for Oregon to his humiliating and unmerited removal—on secret charges—by the Mission Board, and the appointment of his iconoclastic successor. All this, as well as the dispute with the Hudson Bay factor over power rights at Oregon City, is presented with the documentary evidence and calm impartiality of the historian.

Many of the details of travel are appalling, such as Lee's trip home in 1844, when he returned from the Columbia via the Sandwich Islands, San Blas, Tepic, Guadalajara, Mexico City, eight days' stage to Vera Cruz, a boat to New Orleans and another to Pittsburgh, and a stage over the mountains to New York City, a five months' journey to his trial and vindication, and his death.

The book is so intensely interesting, one wishes it might have had a map and a few good photographs, and that paragraph headings might have been omitted, for surely it deserves a far wider audience than that of the university classroom. Occasionally, as on p. 220 and again on p. 224, a résumé of a memorial or letter has been given and the latter inserted afterwards without the removal of the résumé. H. M. G.

Philosophy of Religion; Systematics

Is Divine Existence Credible? By Norman Kemp Smith. Oxford University Press, pp. 28. 50 cents.

The annual philosophical lecture under the Hertz Trust delivered before the British Academy in 1931, by the well-known Kantian expert. The address is designedly apropos the Lambeth Encyclical. It shows the reasons for current disbelief in divine existence (which the Bishops recognized), and deals with Hume's and Kant's arguments. His final answer to the question is this:

In religion, "Divine Existence is more than merely credible: it is immediately experienced; and is experienced in increasing degree in proportion as the individual, under the discipline and through the way of life prescribed by

religion in this or that of its great traditional forms, is enabled to supplement his initial experiences by others of a more definite character. And in Divine Existence, as thus revealed, the non-creatureliness, that is, the otherness of God, is fundamental, as that under assumption of which alone any further, more specific assertions can be made."

Die geistige Situation der Zeit. By Karl Jaspers. 3d ed. Berlin: de Gruyter, 1932, pp. 191. M. 1.80.

This is volume 1000 in the *Sammlung Goschen*. In it the Heidelberg philosopher deals with the whole complex series of problems involved in modern philosophy, modern politics, and modern intellectual life generally. He sees the problems rising steadily during the last century and reaching a climax in the period following the War. He points out the possibility of new forms of life to emerge out of this problematic present; and the initiation of an independent spiritual and cultural life for the individual. "The awakening prognosis of possibilities can have only this effect, to remind men of themselves."

The Discovery of God. By James H. Snowden. New York: Macmillan, 1932, p. ix + 230. \$2.00.

Dr. Snowden's program is excellent. He devotes the early chapters to considering the Means of Discovery, wherein he outlines the theory of knowledge. He then proceeds to describe how God may be apprehended through science, through philosophy, through religious experience, through revelation, and in Christ. The point of view is that of a Protestant fundamentalist of the more liberal type. While the author points out the weakness of the modernist position, he accepts whole-heartedly the theory of evolution and half-heartedly the results of Biblical criticism. He is conversant with the latest theories in physics. Yet, for all this the flavor of the book is Victorian, as though it were written in the days when one had to draw a long face in writing theology or philosophy. The scholar will find nothing noteworthy. The layman will be instructed, and well instructed, but never thrilled. C. L. D.

Our Perfecting World. By Maneckji Nusservanji Dhalla. New York: Oxford University Press, 1930, pp. xviii + 366.

The author of this book is High Priest of the Parsees in Karachi, India, and, one would surmise from his degrees, has received a thorough Western education. The book is a broad survey of the changes that have taken place in civilization through modern science; it aims to show that the life of man has been slowly but steadily progressing towards perfection. The liberal hope of the perfectibility, indeed almost the inevitable attainment of perfection by man, is identified with the message of Zarathustra. We would have appreciated a fuller discussion of this claim that the modern cult of progress is the cult of Zarathustra, but the name of the Persian prophet only appears twice after page eleven, and then only casually. It is a very interesting specimen of the re-interpretation of traditional Eastern religions in terms of modern Western thought. D. A. MCG.

Fünffaltige Religion. By Karl Bornhausen. Hoffman & Reiber, Gorlitz, 1932, pp. 72.

A somewhat mystical (and in parts mystifying) appeal for escape from a too narrow conception of religion. The author finds the words of Christ to St. Peter: "Launch out into the deep," suggestive rather of "Fare forth on the height" and proceeds to show how religion may be advanced in what he calls the five-fold way. First, he shows how we must escape from a merely popular (German) conception of religion to what is European. Next he lifts us from the European conception to that of a religion for all Mankind. From this we are to pass to what is termed Telluric, and from this again to the Aionian. In a concluding chapter Herr Bornhausen illustrates this series of progressions by reference to the *Nomina Christi*. The book is devout and suggestive, but the continuity of its thought is not always obvious. H. H. G.

Schleiermacher's Glaubensgedanken in Theologie und Predigt. By Ernst Schmiechen. Göttingen: Vandenhoeck und Ruprecht, 1932, pp. 120. M. 5.80.

Ernst Troeltsch und das ethische Problem. By Heinrich Benckert. Göttingen: Vandenhoeck und Ruprecht, 1932, pp. 112. M. 5.20.

These are studies in systematic theology in the series edited by Professors Titius and Wobbermin. The volume on Schleiermacher distinguishes between the points of view reflected in his various writings, and then takes up point by point his theological position.

The volume on Troeltsch deals exclusively with his ethics.

Tomorrow's Faith. By John Rathbone Oliver. Milwaukee: Morehouse, 1932, pp. xv + 74. \$1.00.

Dr. Oliver's *confessio fidei* in which he states his position relatively to Protestantism, Romanism, and the Anglican Church. Dr. Oliver is a 'practising' as well as a 'professing' Catholic, and in everything he writes and says the reality and depth of his convictions are perfectly evident.

Readers of his earlier works, especially of *Four Square*, will be interested in having this supplemental statement of his religious attitudes.

A Preface to Christian Faith in a New Age. By Rufus M. Jones. Macmillan, 1932, pp. xi + 206. \$2.00.

This latest book of Dr. Rufus Jones' is a result of his having accepted membership of the Foreign Missions Appraisal Commission for the Orient. When offered his position Dr. Jones felt he could not accede to the invitation without conferring with others as to the success of the Christian message here in the Occident. Out of the membership of the Commission he then selected a small Council of Advisers, and the present volume embodies some results of the discussion over the draft prepared for their criticism and suggestions.

To those acquainted with the author's other writings it is needless to say that we have here a fine and spiritual treatment of the questions which are weighing on the hearts of most thoughtful Americans at the present time. The book

covers the consideration of the obstacles and hindrances to Christian faith in the present age, a reëxamination of the spiritual foundations of the faith, chapters on the testimony of human experience, the heart of Christianity, the nature and mission of the Church, and a concluding chapter entitled, 'A new emphasis on education.' While aware of 'the paganized areas of life' of which we have to-day too many illustrations in our western civilization, Dr. Jones is no pessimist. He sees the bottom dropped out of a mechanistic theory of the universe, even though the battle rumbles on in regions to which the news of the new attitude of science towards life has not yet penetrated. Education along the lines of Jeans' statement that the universe resembles more a great thought than a great machine is sadly needed, though we are not sure that Dr. Jones' proper climax is to be found in his 'new emphasis on education.' Nor are we sure that men ought to be content with an "either . . . or" attitude towards the means of grace. Dr. Jones writes beautifully and appreciatively (on p. 154) of the means of grace provided through the historic Church. But there need be no antithesis in this to the mystic way described in the following pages. Surely, in such a case, synthesis is better than antithesis.

We recommend the Preface to all who desire to find hope amid the 'suspended spiritual animation' of an unquiet time. H. H. G.

Pastoral; Practical

Liberating the Lay Forces of Christianity. By John R. Mott. New York: Macmillan, 1932, pp. xi + 175. \$2.00.

The present volume recounts the work of laymen throughout the history of Christendom and especially in the present time; it outlines the fields in which the laity might and should take the lead; and finally it suggests how the laymen might be aroused and organized. One of the greatest laymen in Christendom to-day, one whose work has taken him into all lands, John R. Mott is just the man to impart wise counsel and inspire devotion. He has not done so in this book. The style is heavy and the matter for the most part trite.

Chapter IV is entitled, "The secret of liberating a greater lay force." The first secret which he discloses (p. 93) is: "The solution of calling out the latent forces is greatly facilitated by what the minister is, what he says, and what he does." This theme is enlarged through four pages. Then comes the second secret: "It takes laymen to win laymen." Six pages are needed to convince the reader of this. And so forth. C. L. D.

Seeing Ourselves Through Russia. Ed. by Henry T. Hodgkin. New York: Long and Smith, 1932, pp. ix + 110. \$1.25.

This is a little book designed 'for private and group study' which has grown out of a small graduate school recently opened known as Pendle Hill (location not given). Its aim is to see contemporary America in the light of the great Russian experiment now under way. There is a good index and bibliography and study material and questions. The book is quite sane and aims to find a way out of some of the extravagant and depressing conditions that exist here.

Calvin Hoover is quoted: "Never in history have the mind and spirit of man been so robbed of freedom and dignity. . . . Never before has the human soul been so placed in bondage." Little wonder that the Russian experiment is widely hailed by those who might have much to gain and nothing to lose in a similar revolution in this country. On the other hand, there are certainly some sound features in the Bolshevik scheme, and these the authors have undertaken to discover. It is more a book of suggestions for thought and study than a unified body of convictions.

Child and Universe. By Bertha Stevens. New York: John Day, 1931, pp. xxii + 249, ill. \$3.75.

It is impossible to describe this book without running the risk of exaggerated praise. The illustrations, photographs of common things in nature, many of them enlarged, are simply superb. The author knows modern science and English literature, and has a keen sense of beauty. What she has tried to do in this book is to convey to the child something of the beauty of the earth and its surroundings. She believes that

He who keeps through all his days
Open eyes of wonder
Is the lord of skiey ways
And the earth thereunder.

The book we believe will convey something of a similar appreciation of nature to its young readers, and also to any adults who choose to dip into it. Too often it has been assumed that the study of science marks the end of the æsthetic appreciation of nature; and there is little doubt that this is one danger inherent in modern scientific education. And furthermore, if a sense of beauty and wonder passes from us as we view the world we live in there is little doubt that in the end it will spell the decadence of religion. Religion, at least as we know it here in the West, has always made large room for the appreciation of the glory of God revealed in nature. Not inappropriately the Hebrew-Christian Scriptures open with the magnificent poetic account of the Creation.

For many persons the God-ward aspect of the universe is little more than an antiquated fancy. Superficially viewed, modern science, and especially the hypothesis of evolution, have done away with all that, and the heavens no longer 'declare the glory of God.' Somehow we must get back into the minds of men and women, and certainly of children, the realization that nature is God's handiwork, and not something totally irrelevant to God and religion. We must do this, not for the purpose of saving religion—which probably does not need to be 'saved' at all; but in order to enable our children to live in this world normally and humanly.

To believe that the universe is, after all, only a system of various distributions of dirt, and that biological and human history is only more of the same, all too truly to be described with the adjective derived from this noun: this is not the end of religion, merely, but the end of normal, sane, and healthy living. For such reasons as these, a book like Miss Stevens' belongs in every church school library.

Practical Church School Music. By Reginald L. McAll. The Abingdon Press, 1932, pp. 237. \$2.00.

Reginald L. McAll needs no introduction to the Church musicians of this country, and this, his first published volume, should receive a hearty welcome, not only from the musician, but from the minister and religious educationist as well.

"In this book Mr. McAll deals with four essentials: good group speech, good singing, good leadership at the piano and on the platform, and good worship materials. Also, a series of lessons on group singing has been contributed by Miss Elizabeth Vosseller, founder of the Flemington Children's Choir School."

While this practical guide to the joyful habit of worship in the Church School is aimed at our more wide-awake denominational brothers, it possesses an extremely valuable store of information for the more sedate and dignified Anglican Communion.

Every person who has to do with the musical training of children should read this book.

Mr. McAll is an authority in his field, both by training and experience, and has made a valuable contribution to Christian Nurture. J. W. K.

Winning Ways for Working Churches. By Roy L. Smith. New York: Abingdon Press, 1932, pp. 240. \$2.00.

Dr. Smith is pastor of the Simpson Methodist Episcopal Church in Minneapolis, and he has discovered in his own experience and through careful study of the subject a number of practical methods that actually work in building up a parish. Not every plan proposed in the volume will be practicable in every parish—indeed, there are ideas enough for a dozen parishes. Nor are all of them applicable to every type of parish. It is a book worth reading, though, for the mine of suggestion which it contains.

Homiletics

The Varieties of Present Day Preaching. Edited by G. Bromley Oxnam. Abingdon Press, 1932, pp. 244. \$2.00.

L. P. Jacks was my dinner guest the night this volume arrived. Picking it up and glancing at the names of the contributors—Hough, Speer, Holmes, Silver, Krumbine, and the rest, he remarked, "That looks like a valuable symposium. I must read it." A few days later he wrote asking for the name of the publisher, which I was glad to furnish him.

Last fall at the Boston University School of Theology a conference (the fourth) on Preaching was held. The speakers were chosen from diverse fields,—men conspicuously successful in college, city, country, evangelistic, prophetic, worshipful, preaching. Strangely enough the anticipated varieties turned out to be unanticipated similarities. There were varieties in method but similarity in message; variety in style, voice, posture and vocabulary, but oneness in insistence upon sound scholarship, sacrificial service, and the experience of Jesus Christ.

What Bishop Leonard (one of the contributors) calls "the incoming tide of spiritual eagerness," is on, and this volume is an inspiring help to every clergyman and candidate for Holy Orders to prepare him to grasp the opportunity for God.

"The world sits at the feet of Christ
Unknowing, blind and unconsolated.
It yet shall touch the garment's hem,
And feel the Heavenly Alchemist
Transform its dust to gold."

A good sensible series of addresses, with not a priest of our Church among the contributors, a fact to be lamented, of course, but detracting nothing from the value of the contents. G. C. S.

The Church and English Life. By Bertram Pollock. Longmans, 1932, pp. xviii + 158. \$1.50.

Curious title for a book of sermons! And yet such as they are, the title fits. "The Church, the Empire, and Emigration"; "English Law and Unity Across the Atlantic"; "The English Church: The Double Tradition of East Anglia"; "The Church at Home and Overseas"; "The King and the Church"; "An English Girl's Religion"; "The Worship and the English Laity."—But why go on? They are, as you may see, *English*: they are by an English bishop: and most of them were preached on special national occasions in one English Cathedral or another. Putting those three factors together you are demanding little less than miracle if you expect an interesting book. The miracle might occur, but in this volume it doesn't. To be brutally honest, the reviewer found the sermons godly in their admonitions and patriotic but deadly dull. G. C. S.

Social Perplexities. By Allan A. Hunter. New York: Long and Smith, 1932, pp. 176. \$1.50.

The pastor of the Community Congregational Church of Hollywood, California, has written most attractively a typical popular "liberal Protestant" book on some of the chief social problems of our time, including war, economic and racial relations, sex problems and the tension between youth and age, the disunity of the churches and "conflicts within." His heroes are Gandhi, Kagawa and Schweitzer, as exemplifying the spirit of Jesus, whose personality brings 'the meaning of life most clearly into focus.' A book for the earnest young Protestant, not for the student or the theologian. N. B. N.

The Book We Love. By Charles L. Goodell. New York: Abingdon Press, 1932, pp. 108. \$1.00.

A simple straightforward account of the Bible—"the thrilling story of the greatest book in the world." Dr. Goodell has a keen sense of the dramatic, and his chapters must have made fascinating addresses.

God and the Ordinary Man. By R. P. Tinsley. Milwaukee: Morehouse, 1932, pp. 54. 60 cents.

A series of sermons designed to interpret to the ordinary man outside the church what religion is, and specifically what the church believes. The author would go further, at least if he were preaching in an American pulpit, if he could forget *himself* a little more completely.

Story-Talks on the Collects. By James Duffill. Milwaukee: Morehouse, 1932, pp. 65. 80 cents.

Just what the title suggests, 'fifty-six original stories and talks illustrating the Sunday collects by an English Vicar,' apparently able to interest and instruct his boys and girls. With adaptation, some of them might be useful in American church schools.

Diagnosing Today: Seven Deadly Sins of Modern Life. By M. S. Rice. Abingdon Press, 1932, pp. 195. \$1.50.

These chapters are expansions of certain phrases taken from an address by Canon F. L. Donaldson of Westminster Abbey and the debt of the author is acknowledged in a brief foreword.

Policies without Principles: Wealth without Work: Pleasure without Conscience: Knowledge without Character: Industry without Morality: Science without Humanity: Worship without Sacrifice—these then are the deadly sins of modern life. There is nothing particularly original about the treatment, but the exposition of these present-day problems is vigorous and interesting. G. C. S.

How Washington Prayed. By William J. Johnstone. Abingdon Press, 1931, pp. 106. \$1.00.

From many source books ranging all the way from Weems's famous *Life of General Washington* published in 1808 to W. Herbert Burk's *Washington Prayers* published in 1907, Mr. Johnstone has gathered the material for this timely little book on the prayer life of the great President. And we doubt not much use will be made of it this year to strengthen the confidence in Washington as a man of deeply devout life. Caution however should be used, for in spite of devotional manuals of the day in his possession, formal pious references in his public addresses, it is pretty clear that Washington was a good deal of a deist and leaned away from anything which might embarrassingly be regarded as an emotional form of religion. G. C. S.

Through Experience to Faith. By Frederick K. Stamm. Abingdon Press, 1932, pp. 213. \$1.50.

Mr. Stamm, who is the pastor of the Clinton Avenue Congregational Church of Brooklyn, New York, gives us in this book a series of essays which are, I suspect, ten sermons revamped. He really hasn't very much to say that hasn't been said already and better said in a dozen current volumes. Compare for example Harry Fosdick's new book, *As I See Religion*. The notes on the

chapters are revealing. The quotations and references bring us to our old friends—John Hutton, William Lyon Phelps, Donald Hankey, Rabbi Silver, Whitehead and Weiman, Rufus Jones, Washington Gladden, Phillips Brooks, and Glenn Frank. The poets quoted are old friends too: Burns, and Shakespeare, Whittier, Whitman, and of course Browning (Abt Vogler).

In a word, this book is one of the many which may be scanned in a hurry without fear of missing much. It is loose in theology, superficial in its thought, and without distinction in style. G. C. S.

Devotional

Adventures in Prayer. Selected Prayers of Bishop Charles H. Brent. Ed. by S. S. Drury. New York: Harper, 1932, pp. xii + 104. \$1.25.

The secret of the late Bishop Brent's enormous and far-reaching moral influence is surely to be found in the spiritual life 'hid with Christ in God' which he lived day by day. This hidden life came to utterance again and again in his books and sermons, but not least in the private prayers which he wrote from time to time. Dr. Drury has selected a goodly number of these, and the book will surely provide many a person who uses it with help and inspiration in prayer.

One would like to quote not only some of the prayers, but also some of the mottoes which the editor has placed before them. For example, "One must take first the obvious duties and embrace them; only thus can we discern the refinements and higher levels of nobility and truth." Or this: "Life is creative strife, it takes the adverse strands and weaves them into the fabric of character." Or this—prefixed to the prayers for the Church, "The way to recover unity is to practise fellowship. . . . Mere oneness would be a sort of saccharine monotony."

It is a beautiful gift-book for a Christian. May it be widely used!

Reasoned Prayers for the Lord's Own Service. By A. K. Bostock. Longmans, 1932, pp. xiii + 103. \$1.40.

An attractive little book of prayer for use at the Eucharist. The prayers are printed a clause or a phrase to a line, and centered, so that the book has the appearance of poetry. Many persons will doubtless find it a useful manual of devotion.

The plan of the book was suggested by *The Mysteries of the Mass* by Father Roche of the Society of Jesus.

Windows in Matthew. By James Arthur Richards. New York: Long and Smith, 1932, pp. xiv + 164.

Short devotional comments on texts from the First Gospel of the kind published in some weekly religious journals, and now and then arranged according to the calendar and published as devotional year books.

A Retreat for Layfolk. By Bede Frost. Milwaukee: Morehouse, 1932, pp. ix + 139. \$1.50.

In spite of the Latin titles (which might appeal to a select group of English layfolk) American readers may find some help and suggestion in the book. It is all very 'Catholic,' very pious; but it seems dreadfully thin and superficial.

Aids to the Life of Prayer. By Francis Underhill. Milwaukee: Morehouse, 1932, pp. 88. 60 cents.

Seven chapters dealing simply and plainly with the practice of prayer, as follows: Peace of Mind, The Beauty of the External World, The Church, Sound Character, Suffering, Love, Answer to Prayer—What we may and What we must not Expect.

Those who look forward to Mr. Underhill's visit to America in the autumn will be especially interested in this little volume.

The Stations of the Cross. By C. P. Hankey. Milwaukee: Morehouse, 1932, pp. 32. 20 cents.

A little book of suggestions for meditation for public and private use.

Selfhood and Sacrifice. The Seven Problems of the Atoning Life. By Frank Gavin. Milwaukee: Morehouse, 1932, pp. x + 85. \$1.00.

Dr. Gavin's book on the Seven Words from the Cross was published in February, in time for Good Friday preachers to use the book this year. One striking feature of it is the quotation of a number of poems from seventeenth and eighteenth century writers, for instance, John Donne's 'Riding Westward.' The book is a characteristic one by Dr. Gavin, and full of good things.

The Science of the Soul. By Marcus Donovan. Milwaukee: Morehouse, 1932, pp. xv + 131.

This is a series of sermon outlines based on the 'Spiritual Exercises' of St. Ignatius.

The Priest and His Interior Life. By Gregory Mabry. Milwaukee: Morehouse, 1932, pp. x + 177. \$1.75.

The book is written for seminarians and young priests and others who for one reason or another 'have not grasped the importance of an ordered interior life, lived in Christ. . . . The contents is the result of the author's lack of early guidance in the technique of the priestly life.'

The inspiration for the book is taken mostly from Roman sources, as is also the terminology, and its combination of religious professionalism and introspection will not commend it to many Anglican priests.

The Blossoming of the Desert. Milwaukee: Morehouse, pp. xv + 77. 60 cents.

This little book is sub-titled, 'A Peep into the Fruitful Way of Renunciation.' It is an exposition of Christian monasticism, with a brief account of its history.

The Great Intercessor. By Gertrude Hollis. Milwaukee: Morehouse, 1932, pp. vii + 115. \$1.00.

A little book of meditations on the Prayer for the Church Militant.

Reflections on the Litany. By Charles Gore. Milwaukee: Morehouse, 1932, pp. 97. 60 cents.

Like almost everything the late Bishop Gore wrote, the present little volume, perhaps his last, is both practical and devotional, and must have been given at some time or other as a series of those simple but profound teaching-sermons or meditations that drew such great crowds of people to hear him. It contains much that is suggestive for a course on the Litany such as one might give in a parish in America.

The Inside of Life. By Evelyn Underhill. Milwaukee: Morehouse, 1932, pp. 12. 10 cents.

A characteristic and attractive little booklet by the well-known English authority on mysticism. Cheap enough for wide distribution as a tract.

Old Age. By H. H. Montgomery. Milwaukee: Morehouse, 1932, pp. 32. 40 cents.

A little book of comfort and suggestion for those who are facing old age and retirement—especially addressed to the retired clergy.

Miscellaneous

Lyra Mystica. An Anthology of Mystical Verse. Ed. by Charles Carroll Albertson. Int. by W. R. Inge. Macmillan, 1932, pp. lvi + 496. \$3.00.

A beautifully printed selection of mystical verse, chiefly British and American, but containing selections from writers as far afield as Akhenaton and King David. The inclusion of such poems as Shelley's 'Hymn to Intellectual Beauty,' or G. M. Hopkins' little known 'Wreck of the Deutschland,' or Sidney Lanier's 'Marshes of Glynn' indicates a rather broad interpretation of the adjective *mystical*. However, in its contemporary interpretation the term probably bears this wide meaning, and technical mysticism of the ecclesiastical variety is only one type among several.

Dean Inge's brief introductory essay adds value and interest to the book. Those possessed of the *anima naturaliter mystica* will at once turn to the volume; but it is suggested that preachers and teachers—and certainly priests—who wish to understand the heart and mind of modern America with its strong undercurrent of naturalistic mysticism ought to familiarize themselves with such a book as this.

A Greek-English Lexicon. Compiled by Henry George Liddell and Robert Scott. New ed. revised and augmented throughout by Henry Stuart Jones and Roderick McKenzie. *Part VI. Lambda-Oi.* Oxford University Press, 1931, pp. iv + 1021-1200. \$3.50.

Part VI of the new Liddell and Scott carries us past the middle of the alphabet. The increase in size over the earlier edition is apparent from the fact that in the 8th (1901) *Oi* occurred on page 1028. Considerable attention has been paid in this new edition to the papyri and the Hellenistic writers. It is not so exclusively a classical lexicon as the earlier editions.

The present installment includes several extremely important words, such as *Logos*, which takes over five columns. The theological meaning is illustrated not only from the Book of Wisdom and the New Testament but also from the Hermetic *Corpus*, Plutarch, and Philo.

The Vanity of Dogmatizing. By Joseph Glanvill. Reproduced from the edition of 1661. With a Bibliographical Note by Moody E. Prior. Publ. for the Facsimile Text Society by the Columbia University Press, 1931, pp. xl + 256.

This attractive facsimile is made from the copy of Glanvill's interesting work in the McAlpin Collection at the Union Theological Seminary. The general reader will be interested in this reprint first of all, perhaps, because it contains the story on which Matthew Arnold based his 'Scholar Gypsy': "There was very lately a Lad in the *University of Oxford*, who being of very pregnant and ready parts, and yet wanting the encouragement of preferment; was by his poverty forc'd to leave studies there, and to cast himself upon the wide world for a livelyhood. Now his necessities growing dayly on him, and wanting the help of friends to relieve him; he was at last forced to joyn himself to a company of Vagabond Gypsies, whom occasionally he met with, and to follow their Trade" . . . (p. 196). The very name 'Scholar-Gypsy' appears on the page following, and there is no doubt of Arnold's source.

The little book adds to the material now available for the study of the intellectual and religious movements of the seventeenth century, the period of the Cambridge Platonists, and of the mild but growing protest against the extravagances of both the High Church and the Puritan parties.

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Morehouse Publishing Co., 1801-1817 W. Fond du Lac Ave., Milwaukee, Wis.

